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Rashi on Exodus
Rashi on names merged

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-On Your Way
-http://mobile.tora.ws/
-Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934

-https://www.nli.org.il/he/books/NNL_ALEPH001969084
-Rashi Chumash, Metsudah Publications, 2009
-https://www.nli.org.il/he/books/NNL_ALEPH002691623

Rashi on Exodus

Chapter 1

Verse 1

And these are the names of the children of Israel. Although they were remembered in their lives by their names, they were remembered again at their death, to acknowledge their debt, that they were likened to the stars, that they were numbered and numbered by their names (many names), as it is written: "He who is numbered by the number of their host, all of them is called by name" (Isaiah 40).

Verse 2

Verse 3

Verse 4

Verse 5

And because Joseph was not in Egypt. And were not he and his sons in the wilderness of Sheba, and what was the use of teaching him? Did they know that he was in Egypt? Did not the righteousness of Joseph be known to you? Is it not Joseph who was the shepherd: his father's sheep, is it Joseph who was in Egypt, and became king, and stood by his righteousness (Shemot Rabbah)

Verse 6

Verse 7

:Pro. That their wives did not miscarry and did not die when they were young :And they would multiply. That they would give birth to six in one womb (Ibid.)

Verse 8

And a new king arose. Many and many, one said, "A new king indeed, and another said, "His borders have been renewed." He did not know. He did it himself, as if he did not know (Sotah 11)

Verse 9

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Verse 10

Let us be wise. All that is in the tongue is preparation and the invitation to speak. It is, as it were, the invitation itself to do so.
We will be wise for him. For the people; we will be wise for what he does. And his many will demand, we will be wise for the Savior of Israel: to judge them by the waters, that the grave is full that he will not bring a flood to the world (ibid.)
And he ascended from the earth. On his own authority. And his multitudes demanded as a man who curses himself and takes his curse upon others, and they shall inherit it.: –(Ibid.), and the mountain is as if it were written and raised up from the earth

Verse 11

:On him. On the people
:Taxes. To tax, ministers who collect taxes from them, and what is the tax? To build cities of dangers to save them from their troubles of For the sake of answering their suffering.
Cities of woe. As it is translated, "To you comes this shepherd" (Isaiah 22) – The Treasure Chest: On the Treasures

:Ptham and Ramses. There were no visions from the beginning of your days, and they were made strong and beautiful for the treasure.

Verse 12

:And when they answer with him. In all that they have, they give their hearts to suffering, so the heart of the Lord is to multiply and to break will forth, so it will multiply. So it will multiply and so it will break forth. And they preach, the Holy Spirit says, "You say, 'It will multiply, it multiply'" (Sotah 11): "And I say, 'And they will be cut off.
They will be cut off in their lives. And the multitude of His teachings were like thorns in their eyes (ibid.)

Verse 13

:With hardship. With hard work, the body is worn out and broken (ibid.)

Verse 14

Verse 15

For the midwife. It is the tongue of the newborn, but it is light and heavy, as it breaks and breaks, speaks and speaks, so it gives birth and is born.

:Sphara. Yokebed, for the name that the child (name) is called Puah. This is
Miriam, who is called and speaks and meditates on the child (name), like women who soothe a baby. The cry: Puah. The tongue cried out, as it is "like
a child born with a spear" (Isaiah 42).

Verse 16

:In your child. As in your birth
On the stones. The seat of the woman giving birth, in another place (Isaiah 37), is called a break; and as it is said: "She will work hard on the stones" (Jeremiah 18), - the seat of the craftsman is a potter's wheel, if it is a son, etc. It was not only about the males, who were said to be the ones who would be born: to give birth to a son who would be their Savior.

:And live. And you will live.

Verse 17

And it came And she took care of the children. She provided them with water and food. The first Targum was translated as "waking up", and the second was "sleeping".
to pass, that the tongue passed over unto the daughters of many women, and as it came out of the sun, they spoke with their tongues, and they did with their tongues, as it were, "And one of my enemies said" (Exodus 2), (the tongue passed over) as it was, and they said to the men, "And it spake among you" (Jeremiah 44), to the tongue of the people, as it was, and they spoke to the men, And so "and you will profaned me, and you will profaned the men of my people" (Ezekiel 13), to the tongue of the one who profaned, as it were, and

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Verse 18

Verse 19

For there are animals here. In vomit like newborns, you will translate newborns as animals. And many of them demanded, "Why are the mountains like the beasts of the field (Sotah 11), which do not cry when they are born? And what are the mountains like for animals? A wild beast (Genesis 49), a firstborn of an ox (Deuteronomy 33), a young deer (Genesis 49, a lion's whelp, a wolf 49), and why is it not written in it, "Why are the mountains like the beasts of the field, and you blessed them (there), and it is also written, "What is your mother?" (Ezekiel 19)

Verse 20

And it was good. It was good for them. And this is a part of the ark that is a secret, that the waters of the sea were given to her, and she was given twenty-six days in her head, when she came to speak with her tongue, and he activated the point of the day in her womb, which is a small mite, like a thorn, and God made it good for the women to give birth, "and he multiplied in the daughter of Judah" (Lamentations 2:11), - she multiplied. And so "and the remnant of Dinbozar-adan" (2 Chronicles 2:11) (36), – the lion revealed, “And he turned tail to tail” in the air; and when he turned the tails one to another, all of them turned to him with their tongues, he acted like a brother. - (Judges 15) He spoke in tongues and acted, he was the one who pointed out the evil, as in “And it pleased him” (Leviticus 10), and the people multiplied, – the people multiplied, “And Judah went into exile” (2 Kings 25) – the exile went into exile and was well-settled, and so Judah, “And it turned this way and that way” (Exodus 2:12) – it turned this way and that way. And do not turn me away, and he went, and he sat down, and he went down, and he went out, According to the Sha'inan of the tribes of Elohim, the mountains of the Yod are hidden there, they go, they sit, the three-letter word in it : –come down, come out
:?And God did good to the midwife. What is the good?

Verse 21

And he made them houses. Houses of priests, and houses of mourning, and houses of queens, which are called houses, as it is written: "To build the house of the Lord and the house of the king" (1 Kings 9:1), priests and mourning of Jochebed, and queens of Miriam.
As if in a mask:
perversion

Verse 22

For all his people. He decreed against them (Sotah 12), the day Moses was born, they said, "We will not be his descendants, today a Savior will be born, and we do not know whether he will be from the Egyptians or from Israel, and we see that he will be drowned in the waters, according to your decree, that day also upon the Egyptians, that every newborn son will be said, and it is not said: The one born to the Hebrews; And they did not know that they would end up fighting over a source of strife.

Chapter 2

Verse 1

Pharaoh cut her off, and brought her back, and made her a prostitute, and took the daughter of Levi. She was a prostitute from before her years, and she was even as beautiful as a virgin; She was twenty-six years old when she was born in the land of Egypt, between the walls, and she lived there for ten years. When they left, Moses was eighty years old. When she passed away, she was the daughter of a hundred and thirty years old, and she was called the daughter of Levi (see Sota 12, Bava: Batra 119 and Shemot Rabba).

Verse 2

:For he is good. When he is born, the whole house is filled with light (Sotah 12)

Verse 3

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And she could no longer wait. The Egyptians counted her from the day she conceived, and she gave birth to him for six months and one day (there), and the one who gives birth for seven months gives birth to twins (Nada 38), and they checked her after her until the end: nine months.

Gamma. Gamma in the Mishnah language (Shabbat 8:18), and Balaz Yonk 16:18, and the word of the Lord is firm and stands before the Lord: and before the face of the Lord (Sotah 12)

With clay and tar. Tar from the outside and clay from the inside, so that the righteous one will not smell the bad smell of tar :)Ibid.

And put it at the end. He is like a lake, a river of water, and like a reed, "the end of which is withered" (Isaiah 19:19).

Verse 4

Verse 5

: To bathe in the river. The man was castrated and cast out: And Pharaoh's daughter came down to the river to bathe in it by the river. The light of the Lord, as it is said, "Joab's hand is in my hand" (2 Samuel 14), and it is the tongue of a real hand, which the hand of man is strong. And many of them said, "He is going" to the tongue of death (Sotah 12), as it is said, "Behold, I am going to die" (Genesis 25) – He is going to die by the mouth of the one who anointed him; and it is written from the mouth of the helper, for why should we write And her young women walked in her truth. Her family. And many of them demanded (there is a deviation), to speak with one hand, but according to the exactness of the Holy One's language, it was to point out her truth, a mass, and they demanded her truth - her hand, and her truth multiplied: the many mothers

Verse 6

And you opened it and saw him. Whom did you see? The child, this is his identity. And his teaching (there), which you saw with him: Shekinah:

And behold, a boy was weeping. His voice was like a boy's (there)

Verse 7

From the Hebrew. Which was repeated over the many plagues of the wilderness to suckle and not to suckle, according to the one who was about to speak with them: the Shekinah (ibid.)

Verse 8

And the maiden went. She walked swiftly and as silently as the world (Ibid.)

Verse 9

Hey, mine. : –Helihi. We prophesied and did not know what we prophesied.

Verse 10

He who has put him. He who has put him, is the tongue of the one who has come out in the Aramaic language, "as a calf that has not been milked," and in the Hebrew language, He who has put him in the tongue of his ships, as he who is not touched, not touched, so his friend is comforted. And I say that it is not from the assembly of the Lord, and the Lord is not from the assembly of the Lord, and the tongue is from the assembly of the Lord, and therefore "He will draw me from many waters" (2 Samuel 22). If it were from the assembly of the Lord, it would not be possible to say, "He gave me, and I will bring him," or "He will bring him," as one would say, "He rose, and I will raise him up," and "He will return." The Lord answered, "And I will cleanse the iniquity of the land" (Zechariah 3:11). But "I will cleanse" is not a word that is used to describe a land that is established by God at the end of the land, like Moses, a son, a daughter

Verse 11

And Moses grew up. And did not the grave grow up and the child grow up? Rabbi Yehuda said in Rabbi Elai, the first: To rise and sleep for the greatness that Pharaoh appointed over his house (Yalkut Shimoni)

And he saw their suffering. He gave his eyes and his heart to be a burden to them (Exodus 1:1)

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An Egyptian man. He was appointed over the soldiers of Israel, and he was their leader from the beginning of the man's reign to their kingdom (Ibid.).

A Hebrew man is beaten. He is beaten and bruised. And the husband of Shlomit the daughter of Debar was there, and his eyes were fixed on her, and by night he arose and went out of his house, and he returned and gathered himself together into the house and came to his wife, as if she were in mourning. And the man returned to his house and began to talk with her, and when she saw that he was troubled with talk, she was struck with it: and he all Today (name)

Verse 12

And he turned thus and thus. See what he did in the house and what he did in the field (there). And according to his simplicity, as he heard it. And he saw that there was no one. He was about to go out from among them to convert (YHWH)

Verse 13

Two Hebrew men: Dathan and Abiram, who were spared from Haman (Nedrim 64)
:Falcons. Quarrels
Why did you strike? Even though he did not strike, he was called a criminal by raising his hand (Sanhedrin 58).
:Your friend. Evil as your death (consolation)

Verse 14

"Who is your name, man? And behold, you are still a boy. You said, 'To kill me.' From here we are to the Medes who killed in the name of the one who is interpreted (Shemot Rabbah 1)
And Moses feared. As he was afraid. And he said: Because he saw in Israel wicked men who were corrupt, he said, for this reason: Why are they not seen for the redemption (Shemot Rabbah 1)
Indeed, the matter was known. As he heard it. And he taught it, and I knew the matter that I had been guilty of, who sinned against Israel, out of all the seven nations, to be brought down in the work of your hand, but I see that they are enemies to you :)Shemot Rabbah 1)

Verse 15

And Pharaoh heard. They spoke against him (Exodus 1:1)
And the fire had no power over him (Ibid.), and he said, and sought to kill Moses. He sent a messenger to kill him: Moses, "And he delivered me from the fire of Pharaoh" (Exodus 18:4): And he dwelt in the land of Midian. He dwelt there; as it is: "And Jacob dwelt" (Genesis 37).
And he sat by the well. He sat down to rest. As for Jacob, who was paired, he was paired by the well (Exodus 3:1).

Verse 16

:And to the priest of Midian. Rabbah; and he spread out his hand and cast him out of the land
(there): The furniture. The blessings of the running waters that are made in the land

Verse 17

And they shall be cast out. From the face of the exile (Ibid.)

Verse 18

Verse 19

Verse 20

Why did you leave? He knew that he was the seed of Jacob, that the waters were eager to call him (Exodus 3:1).

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And he ate bread. Which one of you would bring? As you have said: "For if the bread which he ate" (Genesis 39)

Verse 21

And Joel. As they translated it, it is similar to "Woe to them" (Judges 19), "Woe to them" (Joshua 7), "Woe to me to speak" (Genesis 18). And he said: By the tongue of Elah - He swore that he would not move: from Midian because they were his leaders (Naderim 65)

Verse 22

Verse 23

Israel And it came to pass in those many days, that Moses was a stranger in Midian, and the king of Egypt died, and they were called Pharisees: For salvation, and Moses was evil (Exodus 3:1), and salvation came by his hand, so Hallelujah.
And the king of Egypt died. He was terrified and slaughtered the infants of Israel and bathed in their blood (Exodus 1:1).

Verse 24

You cried out, and so "they shall be cleansed from the city of the dead" (Job 24).
His covenant with Abraham. With Abraham

Verse 25

And God knew. He gave them a heart, but not his eyes.

Chapter 3

Verse 1

: After the desert. To keep away from the robber, that they may not graze in the fields of others (Exodus 2:1)
:To the mountain of God. Upon the name of the Lord.

Verse 2

"Heavens" (Deuteronomy 4), "the heart of the goddess" is the heart of fire, as is "the heart of the –In the heart of fire. In the flame of fire (2 Samuel 18); and do not be amazed at the Lord, who is like a lion, “What is the meaning of your daughter?” (Ezekiel 16)
:From the bush. And no other grove, from the place "with whom I am in trouble" (Psalms Exodus 15) :Eat.
Eat, as "it is not served" (Deuteronomy 21), "which is taken from there" (Genesis 3)

Verse 3

:Please, please. It is forbidden to approach this place.

Verse 4

Verse 5

:Shel. Pulled out and brought out, as in "And the iron was cast out" (Deuteronomy 19), "For it will cast out yours" (Ibid. 28)
It is holy ground. The place

Verse 6

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Verse 7

For I knew his pains. As it is said, "And God knew" (Exodus 2:1), as it is said, "For I have given my heart to understand: and I know his pains, and I have not hidden my eyes from them, nor have I closed my ears from their cries."

Verse 8

Verse 9

Verse 10

And now go, and I will send you to Pharaoh. And if you say, What will you do? And let my people go out. Your words will prosper: and you will deliver them from there.

Verse 11

Who am I? What am I to talk to kings?
And if I bring out the children of Israel. And even if I think, what right will Israel have that a miracle be done for them? And I will deliver them from Egypt.

Verse 12

And he said, "I will be with you." Return to the first, and to the last, and to the last. You said, "I am he, for this is the vision that you saw when you went to Pharaoh." It is not yours, but mine. For I will be with you in the bush. It will be a sign to you that I have sent you, and that I will be worthy to deliver you. As you saw that the bush I sent was strong and not eaten, so you shall go in my direction " and not be harmed. And you asked, "What right does Israel have to go out?"
Is this mountain from Egypt? A great thing has come to me about this issue, that the mountains will be ready to receive the Torah. At the end of three months they will come out of Egypt. 1: For I will be with you, and this is the sign for you that you will be successful in sending them out. I assure you that when you are brought out of Egypt, you will worship me on this mountain, and this is a model for the language of the people: "And this is for you, that you may receive the Torah upon him, and it is the standing memorial for Israel. "The sign of the year is the harvest of the harvest and the harvest of the harvest" (Isaiah 37), the fall of Sennacherib will be a sign to you of safety: "And I will make your land a waste of fruit, and I will bless the harvesters."

Verse 13

Verse 14

I will be what I will be. I will be with them in this affliction, I will be with them in the service of the Lord of hosts. He said before Him, the Lord of the worlds, why should I remind them of another affliction? Even in this affliction, He said, "If it is beautiful, you will say, 'Thus you shall say,' etc. (Beracoth 9)

Verse 15

This is my name forever. The verse 16 says, “He who knows it will not be read as it is written” (Pesachim 50). And so David says, “Lord, your name is forever, Lord, your remembrance to all generations” (Psalm 135). And this is my memory. From him you were called.

Verse 16

The elders of Israel. They are gathered together for a meeting. And if you say, "You are elders," will you be able to gather together sixty thousand elders? (Yoma 28)

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Verse 17

Verse 18

And hearken to thy voice. From the direction that thou sayest unto them in this language, they shall hearken to thy voice, that this Simon's tomb is delivered into their hands by Jacob and Joseph, that in this language they are redeemed, Jacob said unto them, "And God will surely visit you" (Genesis 50), Joseph said unto them, "God will surely visit you" (ibid.)
It happened to us. The tongue is called; and so "And God was called," "And I will call it thus" (Numbers 23) – : "Shall it be called from him, O God of the
Hebrews?" (Yod"d Yathira, a reference to "struck." In Rashi old)

Verse 19

The king of Egypt will not let you go. If I do not show him my hand of strength; as the saying goes, "If I do not show him my hand of strength, he will not let you go, he will not let you go." It is not as if
it were: "Therefore I will not give you" (Genesis 20), "And the gods will not give you evil before me" (Ibid. 31), and they will all give it to the tongue. And not by a mighty hand — and not by the way that his hand and I smote the Egyptians and their flesh," and it is translated "And not by strength, "For from where did I stretch out my hand: before them a siege rampart." From his name Of Rabbi Yaakov, in Rabbi Menachem, it was said to me

Verse 20

Verse 21

Verse 22

:And the housekeeper. What is the sign that she has invited you into her house?
And you were saved. As it is translated "and emptied," so "and they saved the Egyptians" (Exodus 12), "and Israel was saved from them" (Ibid. 33), and Hanun is a secret; and they were comforted in the covenant of the Lord with the sons of "and God saved the house of your father," "whom God saved from his father" (Genesis 31), and they did not believe His words, for if the noun had not been secret and had been marked with a scythe, it would not have been from the sun of the Lord (Deuteronomy 28), with a tongue and you would have acted, but with a tongue and you would have acted, as in "And you were cut off from the face of the earth, and you were delivered into the hand of the enemy, and you were defeated before your enemies" (Leviticus 26), "And you were destroyed in the midst of it" (Ezekiel 28:11). The noun that comes from 7), "We are activated," the noun of Yehuda 22), "And you say, "Where are you?" (Jeremiah 2) "And you say, "Where are you?" (Jeremiah 2) tongue speaks of the activate them, it is pointed out with a hatchet, like "And they will marry your father" (Genesis 45), "And you will give them a land "Gilead" (Numbers 32), "And you shall circumcise the flesh of your foreskins" (Genesis 17), therefore I say that this is the point in the secret from the foundation, and the secret is that there is a word of salvation, and it is from the tongues
that it will be pointed out in the The honorable, as it is spoken, to deny, to teach, when he speaks in tongues and acts, secret as it is "And you shall speak there to the rock" (Numbers 20), "And you shall cut off the house" (Ezekiel 45), "And you shall measure them "Your children" (Deuteronomy 11)

Chapter 4

Verse 1

Verse 2

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We wrote once, to demand: From this that is in your hand you must suffer, that you have doubted the means; from this is in your hand. To you and to him it is simple: Like a man who says to his friend, "Do you admit that this is before you is a stone?" He says, "It is;" He says, "I have seen that it is a tree."

Verse 3

And it came to pass, that the serpent spake evil against Israel, and the cunning of Nahash was discovered (many names)

Verse 4

And he strengthened him. He held the tongue; and the Lord multiplied him in the place, "And the people strengthened him by his hand" (Genesis 19), "And he strengthened him by his hair" (Deuteronomy 25), "And I strengthened him by his beard" (1 Samuel 17), (all: The tongue strengthened the stick that stuck to the house, the tongue held the tongue)

Verse 5

Verse 6

"And if it be white as snow" (Leviticus 13); af – leprous as snow. The way of leprosy to be white is implied by this word, that the evil tongue of the prophet, when he said, "They will not believe me, for your sake he was smitten with leprosy," as it is: that Miriam was smitten because of her evil tongue (Shabbat 27).

Verse 7

And it came out of his bosom, and behold, it returned to its flesh. Wherefore a good measure hastens to come from a measure of evil, which is why it is said: In the beginning it is not said "from his bosom" (ibid.)

Verse 8

And believe the last one. When I tell them that I have made a covenant with you, because I have spoken evil against you, they will believe you, because it is greater than you, because those who are joined to evil are afflicted with diseases, like Pharaoh: and Abimelech in the way of Sarah.

Verse 9

And take from the waters of the river. He hinted to them that in the first blow their divinity would be broken (meaning, when the Holy One, blessed be He, broke away from the nations, He broke away from their divinity at first, who used to worship the Nile that gave them life, and turned them into blood. In

eyes, if it were said: And Rashi, it is said: And there were waters, etc. "And there were" "And there were", 2 times it was seen with my there were waters, and even when they went down - which was taken from the light into blood on dry land, I hear, that by His hand they were turned into blood: for the earth shall be in its being, but Now teach him that there will be no blood until he is on dry land.

Verse 10

Also from yesterday and so on. For it is said that for seven days the Lord was with Moses in the wilderness, night and day, in his sending, "from the wilderness," It was not desired to take away the greatness of his brother Aaron, who was the great of his right hand and was a prophet, who said, "This is the revelation I revealed to your father's house when you were in Egypt," he was Aaron, and so "and I made known to them in the land of Egypt ... and said to them, 'A man of abominations - (1 Samuel 2) : "Put out his eyes" (Ezekiel 20), and it was a prophecy. To Aaron, say (Tanhuma)

And in the language of the bold in his heart: "Hearken here. I speak with solemnity."

Verse 11

To teach you to speak, when you were judged before Pharaoh over the Egyptians Who is there here, etc. Who?

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Or who will be silent? Why did Pharaoh make you silent, that he did not strengthen himself in the command to kill you, and his ministers deaf that they did not hear his command concerning you, and the speculators who killed me made blind that they did not see when you fled? From the stage and you were taken away: Is it not I? For in my name the Lord I have done all this (Ibid.)

Verse 12

Verse 13

By hand you shall send. By my hand you are accustomed to send, and he is Aaron. By another hand you shall send, there is no end to gather them to the land and to be a redeemer to come, yes, you will send many

Verse 14

And he became angry. Rabbi Yehoshua ben Karha says that all Aaron, even though in the Torah he is a priest, and this is not said in him – a priest, and it is not specified that punishment comes by the name of Aaron; Rabbi Yose said, even in this it is said in him a priest, not a priest, and the priesthood was I said to you – is not Aaron your brother the Levite, who was destined to be Levi and Therefore, from now on it will not be so, but he will be a priest and a Levite, as it is said, "And Moses the man of God, his sons shall be "(B): called of the tribe of Levi" (Deut. 23) (Zebachim 10)

Behold, he came out to meet you. When you went into Egypt and saw you and was glad in his heart. Not when you believed, that he would be careful about you that you would go up to greatness; and from that day onward he was righteous: Aaron is before me the one who is given over to the heart (Shabbat 119)

Verse 15

Verse 16

And for you and for them and for me: those who He will speak to the people. And this will be done for you. And it is a word to you. In your path. are allowed to speak, all of whom are allowed to speak against them

:You will have a mouth. To advise, according to me, you are a heavy mouth

:To God. To the Lord and to the Lord.

Verse 17

Verse 18

He swore (Vows 65). And his name was Shemut, and he returned to his son-in-law. To take away the nets, which were the sons of Yitro, Keni, Chovah, Heber, Putial: Reuel, Yitro,

Verse 19

For all the people are dead. Who are they? Dathan and Abiram; they were alive, except that they came down from their possessions. And I answered: Calculate the number.

Verse 20

On the donkey. The special donkey is the donkey that Abraham saddled to tie up Isaac, and it is the donkey that the Messiah King will ride in exile on, as it was said, "I am poor and riding on a donkey" (Zechariah 9:31) (Pirkei Darbi Eliezer:31)

And he returned to the land of Egypt, and Moses took his staff. There is no place for them to go, neither for them to go, nor for them to go.

Verse 21

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When you go to return from Egypt, etc., you will know that you are a mighty man in my sending you to do all things: I will show you my face before Pharaoh, and you will not be afraid of him.
Which I have put in your hand. It is not because of the three signs of the covenant that the Israelites did not obey Pharaoh, nor because of the signs that they did before him, but because of the signs that I will do to you, and because I will come before you to put you in their hands in their tribulations, as it is written, "For Pharaoh and his people will speak to you" (Exodus 7); and do not be surprised: because it is written, "That "I have put," he said, "in his hearing, when you spoke to him, "I have put the grave in your hand."

Verse 22

And you said to Pharaoh, "When you hear that his heart is hardened and he refuses to let you go, saying, 'This is my firstborn son.'" The language of greatness; as it is: "I will give him the firstborn" (Psalms 59), this is its simplicity. And he said: "Here is the seal of the Kaaba on the right of the firstborn that Jacob took from his wife (Genesis 33)

Verse 23

: And I said to you. In sending him from a place, send my son here, I will kill him, etc. She struck him again, and in her heart she began to be sick because of me, because she was hard; And this is what you say, "From me as if he were a teacher" (Job 36); flesh and blood is the one who seeks - who said, "Behold, he will not repay by his strength" - to avenge his friend, who does not seek refuge, but the Lord will repay by his strength and there is no one to escape from his hand, for when he returns to him, according to you, he is his teacher and he commands him. To return

Verse 24

And Moses was on the way to the inn
and sought his death. (The angel said to) Moses: According to me, Eliezer his son did not die, and because he was cursed, he was punished with death. Tanya said, Rabbi Yose: Peace and blessings, we did not curse him, but he said, "Amul and go on your way, it is dangerous for you to return from Egypt, to nurse him for three days, Amul and stay for three days, the Kaaba has commanded me and from what Punishment? According to what we are dealing with in the beginning of the plague (Mekilta). In the tabernacle of vows: And the king was in his place, made like brass, and he was covered from his head even to his thighs, and he was covered from his feet even to his ankles. A bird understood that on the path of the Mila he was (Vows 32)

Verse 25

And she touched his feet. And she cast him at the feet of Moses: And she said. For the son of
the murderer of my husband, for thou art a bloody husband unto me. Thou wast the cause of my being my husband's son-in-law: Thou art mine.

Verse 26

:And the king departed from him, then she understood that he had come to kill him over the circumcision: She said, "A bloody bridegroom for a tumult." My bridegroom was killed over the matter of the circumcision for a tumult. Over the matter of the circumcision. That is what it is, and the word "Halem" is used in the language of "Al", as it is "And Pharaoh said to Israel" (Exodus 14), and "Onkelos will stone them with blood for the blood of the circumcision: My son

Chapter 5

Verse 1

And then came Moses and Aaron and the rest. But the elders fainted one by one after Moses and Aaron, until they all fainted before they could reach the plateau, because they were afraid to go; and in their sight they were told, "And Moses came near: he alone shall come near unto the Lord, and they shall not come near" (Exodus 24) – He drove them back behind them (Exodus 24)

Verse 2

Verse 3

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They would have been ashamed to say, except that they had shared honor with the queens. This is a blow to the tongue: it is a cause of death (ibid.)

Lest they harm us.

Verse 4

Distract the people from their actions. Separate them and distance them from your kingdom, which you consider to be far from your kingdom, and so "and Pharaoh will be far from you; and so "Pharaoh, do not go against him" (Proverbs 4:1) : - I counseled you" (Ibid. 1), "For to your

We will go away.

he is Pharaoh" (Exodus 32:1) and you will be abhorred, go to your suffering. Go kingdom, which you have power to do among yourselves, but The kingdom that the Egyptians were not subject to: it was upon the tribe of Levi; you shall know that the sons of Moses and Aaron shall go out and come in (Shemot Rabbah)

Verse 5

They are now many with the land. That the work is imposed upon them, and you are relieving them of their suffering, the loss is great: this is

Verse 6

The ones who approach. The Egyptians were and the guards were Israelite; the one who touches is appointed over how many guards and the guard: appointed to descend among the workers of the work (Shemot Rabbah)

Verse 7

:Teben. Ashto"bla, they were bound with the mortar for bricks. Tivl"sh Balaz, who made them from mortar and dried them in the fire; and they burned them: in the oven; as yesterday and the day before yesterday. As they used to make until now: and they hardened. And they gathered

Verse 8

And the bricklayer. The number of bricks that each one was to make for the day when the brick was given to them, that number you shall lay upon them also this time, that the work may be heavy upon them: for they are slack. From the work they are, so their heart is turned to idleness and they cry out, saying, Let us go and do it. Programmer. And he planned for the children, "but they did not plan for the altars" (1 Samuel 2), "the money that was planned" (2 Kings 12), all of them are in the language of Heshbon, and they are weak from the army; Retrayit Balaz :Weak. The kingdom is weak in their hands and abandoned by them.

Verse 9

And let them not speak falsely. And let them not speak continually in the words of the Spirit, saying, We have gone, we have been sacrificed; And so it is, "And I will save you from your laws" (Psalm 119); "For a proverb and a proverb" (Deuteronomy 28), translated "And I will save you"; and he counted – "And I will save you"; and it is possible to say that they will save you from their tongues, "And the Lord will save them, and they will not save them, and they will not save them, and they will not

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For nothing will be taken away from your service, from all the amount of the children that you would do for the day, in the day of the child's birth, it is given to you: you have a provision from the king's house.

Verse 12

:To gather straw for straw. To gather, to

Verse 13

:Rapid. Pushing
:A word from day to day. A reckoning of each day's work, as you did when the mind was prepared.

Verse 14

And when the officers of the children of Israel were come, they smote the workmen. The officers of Israel were strong, and they were strong against their fellows, and when there was a want of money, they laid hands on the white men, and on the poor, and on the poor, and on the poor, who did not smite the workmen; "By your word, they were chosen as officers to be the Sanhedrin of Israel and the whole nation." They were the elders of the The Spirit that was upon Moses and upon them, which said: "Gather unto me seventy men of my age people and their officers (Numbers 11), as in (Shemot Rabbah) –From those who knew the good they did in Egypt

And the officers of the children of Israel, whom Pharaoh's officers had set over them, smote them, saying, Why, etc. Why did they smite? For they would say unto them, Why have ye not fulfilled both yesterday and to day the law of the ordinance which is upon you: To circumcise the third part of the white, that it may be circumcised before me; and it was in the day of the white, that it was given unto them: and they smote. And they did, they smote with the hand of others – the circumcisers smote

Verse 15

Verse 16

And the children tell us: The ones who touched did, as the first number
And you have sinned against your people. If it were an open point, I would say that it is a stick, and this thing your people have sinned against, now that it is a drop, that is, a drop, and thus it is interpreted: And this thing brings you sin against your people, as it is written: And you have sinned against your people; as it is "like a dove in a house of bread" (Ruth 1), which is like a house of bread, and so the multitude

Verse 17

Verse 18

The number, as it is – and the number of bricks. The number of bricks; and so "the standard silver" (2 Kings 12): "That which is said in the matter "And they formed and fixed the standard silver

Verse 19

And the officers of the children of Israel saw their brethren that were brought down by their
hand in evil, and saw the evil and the affliction that was upon them, and the heavy burden of the service that was upon them, saying, Ye shall not depart: and

Verse 20

And they were hurt. The people of Israel mocked Moses and Aaron, etc. And their leaders demanded: All the "birds" "and stood" were Dathan and Abiram, as it is written in them "they went out standing" (Numbers 16:24), (Vows:34)

Verse 21

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Verse 22

Why have you harmed this people? And if you say, "What have I done to you?" I will answer you because you sent me (many names).

Verse 23

Evil has come upon them, and they have translated it as "shameful." :" –The evil. The tongue of the verb is

Chapter 6

Verse 1

Now you will see, etc. You have pondered over My words, not like Abraham, to whom I said, "For by Isaac shall you be called a seed" (Genesis 21), and later I said, "Let him go up to the altar," and he did not ponder over Me; for now you will see. I did it to Pharaoh, you will see, and I did not do it to my kings, seven nations, when I brought them into the land (Sanhedrin:111): For with a strong hand he will
send them. From Me The hand of strength that will strengthen him will be sent.
And with a strong hand he will drive them out of his land. He will drive them out because of the cruelty of Israel, and will not be able to do them any good; and therefore he says, "And he will strengthen their yoke upon the people and upon the body" (Exodus 12).

Verse 2

And God spoke to Moses. He spoke to him in judgment, because he was slow to speak and said, "Why do you trouble the people?"
And he said to him, "I am the Lord. I have been faithful to you, and I have not sent you away empty-handed, because my words that I spoke to your ancestors have been fulfilled." And this language indicates that it is required in a certain way, as in "And you have profaned the name of your God, I am the Lord" - I am the Lord, faithful to Pharaoh - when it is said to be a punishment (Leviticus 19:12), and when it is said to be a fulfillment of commandments - as in "And you shall keep my commandments and be faithful to give a reward." "I am the Lord" (Ibid. 22)

Verse 3

:Vara. To the fathers
: In the Lord my God. I have made the most secure and secure places, and I have said to them, I am in the Lord my God.
And my name the Lord was not known to them. I did not know where it is written as here I did not know, I did not make myself known to them according to the measure of my truths, by which my name the Lord was called, faithful to the truth of my words, which I made sure of on the mountains and did not:

Verse 4

And I will establish my And I also established my covenant, etc. And also when I appeared to them in my bosom, I set covenant, between me and them.
And I will give to your seed To give them the land of Canaan. To Abraham in the parable of the millet it was said, "I am your God, and I will bring you and to your seed all these lands, and I will back to the land from which you have been exiled" (Genesis 17), to make him laugh, "Because you establish the oath that I swore to Abraham" (Ibid. 26), and the oath that I swore to Abraham and the land that you will possess" (Ibid. 27) - I said to Jacob: "By my grace, I have sworn to them, and they have not I have risen. "They threw what has been in front of me."

Verse 5

And I will establish the covenant of the Lord with me to keep it, because I have heard the And so do I. As I have set groaning of the children of Israel, whom the Egyptians are enslaving, and I will remember the covenant, for it was a covenant between the tribes: I said, "And also the nation they shall serve, I will judge them" (Genesis 15).

Verse 6

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Therefore, according to the sign of the
oath, I am the Lord. I am faithful in my trust: and I will bring you out.
For so I have trusted: "And afterward they shall come out with great wealth" (ibid.).
:You suffered. Trouble is something painful.

Verse 7

Verse 8

:I raised my hand. I lifted it to the seventh in my seat.

Verse 9

:And they did not listen to Moses. They did not accept
consolation because of their lack of spirit. All that is mine is a burden, his spirit and breath are short, and he cannot bear thee with his breath: This is close to the matter that I heard in this parsha from my rabbi, blessed be he, my rabbi Eliezer, and he brought me a vision from all sources, that "At this time I will make them know" (Jeremiah 16) – to measure it, when the Lord has taken away from them the words of his mouth, even For the Lord is the name of the Lord, and all who dwell in faith are for good. And many of them questioned him about the matter of the plague, which Moses said, "Why is it evil?" He said, "The Lord has said, 'I have made lamentation for the death of my fathers, which I have often done, and have not repented.'" - "A plague upon my servant David them in my presence, and they did not tell me what your name is, and you said, 'What is his name?'"
And I also raised up, etc. And when Abraham sought to bury Sarah, he found no grave until she was bathed in much blood, and so Isaac complained to him about the wells that he had dug, and so Jacob bought a plot of ground to pitch his tent in, and he did not consider my words any longer, and you said, "Why is it evil?" And the Midrash does not sit down after the reading from before me, as many things, one, that it is not said, and my name is the Lord, he did not ask me, and if you say, I am not the Lord, who confessed that such is his name, then the beginning of the beginning was when it was revealed to Abraham among the sons, it was said, "A "Words that are yours, I brought you out of the light of the Chaldeans" (Genesis 15), and indeed you are the one who has drawn the line in Therefore I also have heard, etc. Therefore said he unto the children of Israel? Thus I say, the call shall sit upon his plainness, word upon word upon his ways, and the sermon shall be preached, as it is said, "Are not my words as a man saith the Lord: and as a hammer shall he break in pieces a rock" (Jeremiah 23) – divided into how many are scattered (Sanhedrin 34)

Verse 10

Verse 11

Verse 12

:And how will Pharaoh listen to me? This is one of the ten light and hard things that the Torah (Genesis Rabbah 22) foreskins of lips. They are sealed with their lips; therefore, every tongue is foreskinned. I say that it is a seal, "foreskinned with their ears" (Jeremiah 6) – sealed with hearing, "foreskinned with their heart" (Isa. 9) – sealed with understanding, "You also said, sealed with a cup and foreskinned" (Habakkuk 2) – and they are foreskinned with the drunkenness of a cup The curse, "uncircumcised flesh" in it, "and you shall make his foreskin bare" (Leviticus 19) – he made it uncircumcised and covered. It is forbidden to distinguish it from the face of the one who eats it. Uncircumcised and covered, and separated from the flesh. it, "Three years it will be barren for you" (ibid.)

Verse 13

And the Lord spoke to Moses and to Aaron. According to what Moses said, "I am the one who has made them righteous," the Lord appointed Aaron to be his mouthpiece and
spokesman, and he commanded the children of Israel. He commanded them to lead them in peace and to bear their burdens (many names) and to Pharaoh, king of Egypt. He commanded him to share his honor with them, this is his teaching (ibid.); and he commanded them to fast on the matter of Israel and on his mission. To Pharaoh; the word of the commandment is explained in a second section after the order of the covenant, except that from among them Moses and Aaron were mentioned, the matter was decided by these heads of and Aaron, and by me the fathers of the houses: To Lamdon, you begat Moses

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Verse 14

These are the heads of their fathers' houses. From the time that the tribe of Levi was numbered until Moses and Aaron, in the way of Moses and Aaron, the numbering of their descendants began to be counted from Reuben. And in my great-grandfather's dream I saw that, according to what I saw, Jacob divided his descendants into three tribes at the hour of his death, the inscription returned and sealed them here in their blood, saying: "They are considered

Verse 15

Verse 16

And the two lives of Levi, etc. Why were the years of Levi numbered? To know how many days of service there were; as long as one of the tribes existed, there was no service (Exodus 1:1), as it is said, "And Joseph died, and all his brethren" (Exodus 1:1), and later, "And a new king arose," and Levi's days were over all of them.

Verse 17

Verse 18

Israel and the two sons of Kohath, and the two sons of Amram, etc. From this calculation we can measure the four hundred years of Moses' sojourn in the land of Egypt, as the scripture says (Genesis 15:13), which was not in the land of Egypt for a long time, but from the day that a man was born he laughed; which was the mountain of Kehat from the descent of Egypt, considering all his years and the years of Amram and Shemuel of Moses, you will not find them four hundred years, And many years were swallowed by the children with their teeth: the fathers

Verse 19

Verse 20

:Yobekhon his aunt. Sister of my father, daughter of Levi, sister of Kohath

Verse 21

Verse 22

Verse 23

: Sister Nachshon. From here, the bearer of the Tsar's wife asked her to check on her brother (Baba Batra 11)

Verse 24

Verse 25

From the daughters of Putiel. A sower will be called a shepherd, who will wean calves for the day, and a sower will be called a shepherd, who will graze in his pasture (Sotah: 43)

Verse 26

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He is Aaron and Moses. Those who are remembered for the sake of Ma'alah, who bore Yok'eb to Amram. He is Aaron and Moses.
There are six places that Aaron points to Moses and there are six places that Moses points to Aaron, saying to you that they are weighed: as one
On their army. In their armies, all their armies according to their tribes; Yes, because there is no one in the place of one sign, "And by your sword you shall live" (Genesis 27), as in your sword, "You stood on your sword" (Ezekiel 33): in your sword

Verse 27

They are the ones who speak, etc. They are the ones who were anointed, they
are the ones who established: Moses and Aaron. They are in their sending and in their righteousness from beginning to end (Megillah 11)

Verse 28

:And it came to pass on the day of the word, etc., connected to the call that followed it.

Verse 29

And the Lord spoke. This is the very word that was spoken to the mountain: The word came to Pharaoh king of Egypt, but from within:
Who had stopped the matter to restrain them, returned to him to begin with
I am the Lord. I am worthy to send you and to fulfill the word that I sent you.

Verse 30

And Moses said before the Lord. This is the saying that I said to the Lord, "Behold, the children of Israel have not listened to me," and the writing is changed as it is, in the sense that the matter was settled; and therefore it is the error, as one who says, "Let us return to the beginnings."

Chapter 7

Verse 1

God gave you to Pharaoh. Judge and judge him, to bring him down with plagues and affliction, and
so every tongue of a prophet, a man who proclaims and makes the people hear, will be your prophet. When you interpret the words of Tochot, and he is the one who cuts off the "language of my lips" (Isaiah 57), "the tongue of wisdom" (Proverbs 10), "and he will be able to prophesy" (1 Samuel 10); and in Balaam they read it, it is Frederick.

Verse 2

You shall speak. Once every one of the commandments which you have heard from me, and Aaron your brother shall speak it: and he shall speak it in the ears of Pharaoh.

Verse 3

And I will harden. After he has rebelled and rebelled against me, and it has become clear to me that there is no spirit in the nations to give them a whole heart to return, it is better that his heart be hardened, because of the multitude of my signs in him, and that he may know my might. And so Israel will fear, for it is written, "I have known the measure of the Lord, that Pharaoh will bring calamities upon the nations, that the nations may hear, and their faces shall be astonied... I said, Fear me, and take me as a guide" (Zephaniah 3:11); and I will not be afraid, but I will not be afraid, and Pharaoh's heart will be hardened (Tanhuma) from the first blows, for it is not said, "And the Lord will strengthen the heart" (Zephaniah 3:11). Pharaoh, I

Verse 4

:My hand. A real hand, to strike them.

Verse 5

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Verse 6

Verse 7

Verse 8

Verse 9

:A miracle. A sign, to let you know that you have need of me, whom I will send to you.

Verse 10

:To the crocodile. Guess.

Verse 11

In their heat. In their passion; and there is no imagination in the word; and the likeness thereof is "the heat of the burning fire that consumeth" (Genesis 3) – as if it were consumed by the hands of a rod

Verse 12

And Aaron's rod was swallowed up. And when it returned and became a rod, it swallowed up all the rest (Shabbat 27:11).

Verse 13

Verse 14

Heavy. Its translation is precious, but I will not be precious, because it is the name of a thing, as in "for it is heavier than the weight of a thing" (Exodus 18).

Verse 15

Here comes the water. For his women; that God was strong and said that he would not be your servant for his women, and he was weak and went out to the Nile and became strong there for his women (Tanhuma)

Verse 16

Until now. Until now; and he taught: Until you hear from me a sound of a blow in the wells that I have opened in "there," said the Lord: at midnight (Exodus 11:4)

Verse 17

And they turned to blood. According to me, there are no stones that descend in Egypt, and the Nile rises and waters the land and the mountains: servants to the Nile, for your sake it struck their fear and later it struck them (Tanhuma)

Verse 18

And they went to Egypt. To seek peace from the waters of the river, that they might be seen to drink.

Verse 19

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He said to Aaron. According to the law of Moses, when he was cast into the midst of it, according to yours, it did not fail in his hands, neither in blood nor in frogs, but it failed in the hands of Aaron (many names): their river. They are the rivers of the Muses, as our rivers are.
Their years. They are the blessings of carpenters, made by the hands of man from the river's edge to the fields, and the Nile from its waters: from the blessings and the path of the lights and the watering of the fields
Their lakes. A group of waters that are not fixed and not fixed, but stand in one place, and they say: I am the LORD: in all the land of Egypt. Even in
the baths and the basins that are in the houses: and in the trees and the stones.
Water that is in wooden vessels and in stone vessels

Verse 20

Verse 21

Verse 22

Their marks. The sound that they say is like a mark and a secret; And his rabbis said, "With their hands" he works demons, "With their hearts" he works sorcery (Sanhedrin 67) And Pharaoh's
heart was hardened. He said about the hands of sorcerers, "You do so; you build a city that is completely built, and you bring sorcery into Egypt, which is completely filled with sorcery."

Verse 23

:To this also. To the head of the table that we have turned into a jackal, and not to this one of blood

Verse 24

Verse 25

And it was fulfilled. For seven days, when the light did not return to its former state, which was the sixth day of the fourth month, and three parts were a witness and a sign among them (Tanhuma)

Verse 26

Verse 27

And if you refuse. And if you refuse: refuse. As is "from" and "refuses," is not man named after the name: the doer, as is "peace" (Job 16), "silence" (Judges 18), "sir and zaef" (1 Kings 20)
We will strike your entire border. It is a plague, and therefore all the plague is not a plague of death, but the plague of death, and therefore "and a pregnant woman is struck" (Exodus 21), it is not a plague of death, and therefore "and before long your feet will be struck" (Jeremiah 13), "lest you dash your foot against a stone" (Psalm 31), "and a stone will strike" (Isaiah 8)

Verse 28

:And they rose. From the light
In your house. And then in the house of your servants. He began with the advice of the beginning, "And he said to his people" (Exodus 1), "And from him the plague began."

Verse 29

And from Makarkri (Sutta 11) :And wept with you. In the midst of you, we were gathered together.

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Chapter 8

Verse 1

Verse 2

And the frog croaked. There was a frog, and it was a machine that made a sign, and it sprinkled many, many, many, this is his teaching (Sanhedrin 67). And simply, Yeshua said, the croaking of the frogs is called the language of riddles; and so: And the frog croaked – the croaking,

Verse 3

Verse 4

Verse 5

He who boasts and says, "I am," boasts of me. As it is written, "The axe is lifted up against the hewer" (Isaiah 10:10), "Greater than you is the king, and the nethermost is Balak. And so it is lifted up against me - the one who exalts himself to be wise and to ask a great thing, and says: I am not able to do it. How long shall I plead with you?

The one who pleads with you today about the cutting of sparrows, when will you run to be recognized? And you will see if they are false. My words are for a time appointed for me. If it were said, "When," I would have heard, and when would I have heard?

I will pray, now that it is said, "When I die," listen, I will pray for you today, that the frogs may remember him in his time. That you may decide upon me; say to Ezekiel on a day when you will run to him: I will appeal, he appealed, and I appealed. And it was not I said, "I have said I will appeal, he appealed, and I appealed, because of the fact that the one who appealed to many is a fool, and as it is, multiplied," and I have multiplied, to the active tongue, so it is said, "I have multiplied," and I have multiplied words; and the father of all of them is you who have multiplied (Ezekiel 35:13) have "And you have spoken against me"

Verse 6

And he said, "Tomorrow." The day was broken, and you will know it tomorrow.

Verse 7

Verse 8

And he went out, and cried: Immediately, that they should know him for the morrow.

Verse 9

Verse 10

:Khamram Kharam. Tsiborim Tsiborim, as it is translated, dgorin – galin

Verse 11

And he made his heart heavy. To the tongue of Paul he is, as it is "He went and was carried away" (Genesis 12), and so it is "And he struck Moab" (2 Kings 3:24), "And he inquired of God" (1 Samuel 22:13), "He struck and wounded" (1 Kings 20)

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:As the Lord has spoken. And what word has he spoken? And Pharaoh will not listen to you.

Verse 12

He said to Aaron. The dust was not fit to be struck by Moses, according to what He had protected him for when he killed the Egyptian: and he hid it in the well, and it was struck on Aaron's hands (Shemot Rabbah)

Verse 13

And it was done. The bargain, Padulira Blaz

Verse 14

: To take out the bases. To create them and to remove them from another place
And they could not. For the devil has no power over a creature lower than the hourglass (Sanhedrin 67)

Verse 15

:It is the finger of God. This plague is not by the hands of sorcerers, it is death from the place (many names) :As the Lord has spoken. And Pharaoh will not listen to you.

Verse 16

Verse 17

From a messenger in you. I will provoke you, and therefore "and I will send them to death" (Deuteronomy 32), to speak of the evil one, saying:
"Inciter Balazs the evening. All kinds of animals are evil and poisonous and scorpions in the evening, and they are corrupters in them; and there is a taste in the word in the legend in every stroke and stroke why this and why that; in the tactics of the battles of kings, he came upon them, like a queen's order When a city is afflicted, at first it begins with the destruction of its buildings, and then they are attacked and trumpets are blown to frighten and terrify them, and so the birds croak and hum, etc., as it is said in the midrash of Rabbi Tanhuma (v. 2).

Verse 18

And so "and the Lord divided it" (Exodus 9), and so "it shall not be divided from you" (Deuteronomy And I fell. And I retired, 30) – it shall not be separated or divided from you, that
you may know that I am the Lord in the midst of the earth. Even though I dwell in heaven, I have cut off my foundation: in the underworld

Verse 19

:And I have set a ransom. That he may make a distinction between my people and your people.

Verse 20

:The land will be destroyed. The land will be destroyed, the world will be destroyed.

Verse 21

Sacrifice to your God in the land. In your place, and do not go into the wilderness.

Verse 22

The abomination of Egypt. You will fear the Egyptians, as it is said, "And you shall detest the children of Ammon" (2 Kings 23:13), and the house of Israel will call it an abomination; and yet it is said in another language, the abomination of Egypt, a thing that you will fear, that we will sacrifice: for it is an abomination to the Egyptians, and they will not stone us. In its fullness

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Verse 23

Verse 24

Verse 25

:The mound. How much is the mound?

Verse 26

And he pleaded with the Lord. He was strengthened in prayer, so that if he came to speak and pleaded, he would be able to speak, and he would be heard: and he would increase in prayer, and when he spoke in a tongue and acted, he would be heard and increase in prayer.

Verse 27

And he departed in the evening. And he died not as the frogs die, for if he died, they would have been happy in their skins :)

Verse 28

:This time too. Although he said I will send you, he did not keep his promise.

Chapter 9

Verse 1

Verse 2

: Holds them. Holds them, as in "and strengthens them with his shame" (Deuteronomy 25)

Verse 3

Behold, the hand of the Lord is there. The tongue is there, for so it is said in the tongue, "It was" in the past, and in the future: "It will be," and in the standing one, "It will be," as it does, it wills, it wills.

Verse 4

:And abortion. And he distinguished

Verse 5

Verse 6

Verse 7

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Verse 8

:Full of your hands. Ylvinish Balaz
: Furnace soot. The word for the smoke from the burning embers in a furnace, and in the Hebrew language: soot. The language of the smoke, which the spirit makes and makes cheerful
Many miracles – one that And Moses cast it. And every thing that was cast with force, was not cast but with one hand, behold strengthened Moses's hand from the palms of his hands and Aaron's, and one that made the dust of the earth pass over all the land of Egypt :)Tanhuma(

Verse 9

: To boil a flower that is bubbling. When translated, to boil a kind of abu-ba'in, on whose hand are growing flowers: boil. To speak warmth; and he increased the tongue from sleep, "a year of heat" (Yoma 53)

Verse 10

In man and beast. And if you say, "Where did these beasts come from?" And did not the grave say, "And all the cattle of Egypt died?" The decree was not made for those who were in the fields alone, as it was said in the place where the field was, and when the word of the Lord came, he gathered his flock into all the houses, as it was written in the book of the covenant, "And he took six hundred men of Rebekah: a man" (Exodus 14).

Verse 11

Verse 12

Verse 13

Verse 14

:All my plagues. To him from this place you struck with a plague of plagues, as against all plagues.

Verse 15

For now I have stretched out my hand, and I will not let go of it. For if I had desired, when my hand was in your place, that you should have struck with a rod, I would have stretched it out, and I would have struck you, and your people, and your cattle, and you would have perished from the earth. But for this reason I have made you stand, and I will not let go of your hand

Verse 16

Verse 17

You are still rampaging among my people. As he translated, "You have disgraced me among my people, and he is a judge of the law, Demeter translated Orach Kabisha, and Balaz Kalkiar; and I spread my grave at the end and it was an end, every chest that began with the foundation of the Lord and came to speak in a language that is active, the word of the Lord of the Hebrews of the service in the form of letters of the principle, like this, and like this "And the chaff shall be established" (1 Kings 12), a measure of suffering, "for it shall rest upon him" (Numbers 16), a measure of a singer and a singer, "from the fullness of his being" (Daniel 7).

Verse 18

Now tomorrow. This time tomorrow; He scratched a scratch on the wall – tomorrow when the heat comes here, the hail will fall:

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And every tabernacle that begins with the foundation of the Lord, as the foundation, begets, knows, and is established, when it is established. When it is established; when it is established, the Lord comes in the place of the Lord, as He was established, He was born (Hosea 2:11), and He knows, "And he was born: to Joseph" (Genesis 46), "In words a servant will not be established" (Proverbs 29)

Verse 19

Send the goat. As translated, send a goat, and so "the inhabitants of the hill country are bold" (Isaiah 10), "the children of Benjamin are bold" (Jeremiah 6): and he
will not gather it home. The language of the gathering is

Verse 20

:The miracle. The escape.

Verse 21

Verse 22

: Above the heavens. Towards the heavens. And from the Midrash of the Agada: The Kaaba was raised up for Moses, as a high place from the heavens.

Verse 23

Verse 24

Ignited within the hail. A miracle within a miracle, the fire and the hail are from the east, and the hail is water, and to do: the will of their Creator they made peace between them.

Verse 25

Verse 26

Verse 27

Verse 28

Rabbi: It is only in what is brought down from the grave.

Verse 29

When I left the city. From the city, but within the city it was not revealed to me that it was full of idols (many names)

Verse 30

Before you fear. You will not fear yet; and therefore everything that is said in the beginning "not yet" is, and it is not said until it is not – before, "before he lay down" (Genesis 19) – before he lay down, "before he rose" (Ibid. 2) It is a law that you will fear, and when the wind blows, I will know that it is Tsmach. Even this is so –
:To your detriment

Verse 31

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And she was broken, and the hair was smitten. It was broken, in the language of "Pharaoh was smitten" (2 Kings 23), "smitten" (Isaiah will be prepared to interpret the language of the smitten, because there is no "noun" in the place of "a" to interpret "smitten" 16), and so they were not smitten; and not as much as it was smitten, they were smitten as much as they were smitten, but the "noun" is rooted in the tree and the mountains are cut off "and its strength is exhausted" (Job 33)

For the hair is spring. It is great in its strength, and it stands in difficulty, and they are broken and fall, and so the filthiness is great, and it is hard to stand on its borders:
the hair is spring. It stands in its father, to speak "in the father of the valley" (Song 6)

Verse 32

For it is dark here. It is late, and yet it is soft and able to stand in the face of hardship; And although it is said, "And the hail smote all the grass of the field," the simple interpretation of the call to the grasses that stood in their stubble, seeing them struck by the hail. And in the midrash of Rabbi Tanhuma, many of his disciples were divided on this, and they taught that: "Even so, miracles were done to those who were not struck."

Verse 33

It did not melt. It did not come, and even those who were in the air did not come to the ground; And it is similar to this: "And he cast a curse upon him and swore" (Daniel 9:11). He saw - and he was afraid. And Menahem ben Saruk, his friend, in the passage "Like silver in the midst of it" (Ezekiel 22), said to his tongue, "You shall cast out a molten image, and I see his words, as he interpreted them - it was not poured out to the ground for you. Even this was not poured out to the ground. –And you, Latsek : –cast

Chapter 10

Verse 1

And the Lord said unto Moses, Go in unto Pharaoh, and tell him, I
am the LORD.

Verse 2

I have abused. I have imitated, as it is "Because you have abused me" (Numbers 22), "Is it not as you abused them" and is it not a tongue that acts and does deeds, for if it were so, it would be written (1 Samuel 6), which says in the Egyptians, "I have abused," as it is "And you have abused me as you have abused me" (Lamentations 1), "Who has abused me" (ibid.)
And that you may tell in the Torah to make known to the generations.

Verse 3

And humble before me You pretend to be poor. : –Answer. As translated, "not to be satisfied," and it is a judgment against me.

Verse 4

Verse 5

:The eye of the earth. The mirror of the earth
:And he will not be able. The one who sees the land, and speaks a short word,

Verse 6

Verse 7

:You don't know yet. You don't know yet because I am lost from the Egyptians.

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Verse 8

:And they sat down. They sat down on the hands of the messengers, who sent after them and brought them back to Pharaoh.

Verse 9

Verse 10

:When I send you and your little ones away. Even though I will send away the flocks and herds as you said, see that evil is before you. As you interpreted it. And I heard, as one of the stars of the Lord, whose name is Ra'ah, Pharaoh said to them, I see in my anger that I have a sign, as Ra'ah, to call you in the wilderness, and it is a sign that Israel will sacrifice the calf and ask the Lord to kill them, Moses said in his prayer, why should they And he killed; and when they sinned against him say of their oppressors, "Ra'ah" or "Evil"? (Exodus 32) This is what I said to them, "See, it is evil against blood, from which Joshua has redeemed them, and this is your reward; but the Lord relented from the evil and turned the blood into blood." "On the day of my visitation the disgrace of the Egyptians will be upon you" (Joshua the Lord), who would say to you, "We will see you in the wilderness."

Verse 11

: 'No. As I said to your leaders, the preacher is with you, "Let the men go and serve the Lord, for you yourselves seek him. For you have been a witness to this until now - a sacrifice to his God, and there is no way for the preacher to sacrifice:
and he drove them out. This is a short tongue, and the expeller has not departed from me.

Verse 12

:In the locust. In the path of the locust plague

Verse 13

And the east wind. An east wind carried the locusts, according to Sheba, who was opposite to him, who was from Egypt in the south-west: it was, as it is interpreted in another place

Verse 14

And after him it will not be so. And the one that was in the days of Joel, "like him, there was none of the world" (Joel 2), because it was as great as Moses'. (Joel's was) by the number of the many, that he was one, a grasshopper, a weed, a weed, a weed, but Moses' was not but one, and like him, there was not and there will not be:

Verse 15

:Every green leaf, and the leaves are green, and the leaves are green.

Verse 16

Verse 17

Verse 18

Verse 19

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:Sea wind. West wind of the Red
Sea. I say that the sea of Suf was in the west, as opposed to every south wind, and also in the east, and so it was cold in the matter of the land of Israel, because of you, the sea wind, you will strike it to the ground in the sea of Suf as opposed to it. The boundary that faces eastward, as it is said, "From the waters of the sea even to the sea of the Philistines" (Lakman 23:1), and from eastward to west, as the Philistines were in the west, as it is said of the Philistines, "The inhabitants of the sea coast are a nation: the Kerethites" (Zephaniah 2:1): not a single
locust remains. Even the saltpeter that salted them

Verse 20

Verse 21

And it was dark. And it was dark over them, a darkness greater than the darkness of night, the darkness of night was dark and it was dark: and it
was dark. As it was, it was dark; Yes, there are many boxes of food, but the thousand are not enough, because there is no one who can eat them all, and the scripture is strict about its lack, as in "And there shall be no Arab" (Isaiah 13), as in "And you shall scatter me like a soldier" (2 Samuel 22), as in "And you shall scatter me like a soldier"; and you shall stone them His tent will not be pitched, He will not stay – with the tongue of a donkey, as in "You shall not be afraid"; "But you shall not be afraid" "I will receive the night" - when your light reaches the ˀ light of day; but the word is not based on the "V" of "Via" (and) "Mesh", according to which it is written "And"
Darkness. And the tongue was loosed from the "mesh of the morning" (Deuteronomy 28), which was thick and thick and thick until: it was in the morning.

Verse 22

Three days. Three days, three days, three days, so seven days in every place, three days.

And there was a thick darkness: three days. A darkness of darkness, that no man saw his brother for three days. He sat down and could not stand—and for three more days there was a darkness doubled over this, that no man rose up from under him to stand, and he who stood up could not sit down; and why did he bring darkness upon them? That there were wicked people in Israel at that time and they did not want to go out, and he died in three days of darkness, so that the Egyptians would not see him, and they would see their weapons, in their fall, and say, "They too are as wicked as he is." And indeed, when they searched and said, "He is not in his hand at all," he said, "I saw him." And when he came out, they were angry with him, saying, "In your house, and in the place of so-and-so, he is." (Many names)

Verse 23

Verse 24

:Representative. He will be represented in his place.

Verse 25

Go to Amman, but you will also give your share. :You too will give. It is not right for us to buy it.

Verse 26

:Hoof. Foot hoof, planta blaaz
He will ask for what is left of what is in his hand. :We will not know what we will work for. How much will the work be worth, what

Verse 27

Verse 28

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Verse 29

You have spoken well. You have spoken well, and at the right time. You have spoken truly, that I may see your face no more (Mechilta and Exodus: Rabbah)

Chapter 11

Verse 1

:All. End; All, all will be sent

Verse 2

Speak now. Is it not lawful to speak in a difficult matter, in a request from the Lord, so that the righteous Abraham would not say to them, "And they shall serve and afflict them" (Genesis 15), he did not say to them, "And afterward they shall come out with great wealth" (ibid.), he did not say to them

Verse 3

Verse 4

And Moses said, Thus saith the Lord: When he stood before Pharaoh, she said, This is the prophecy, which Moses, when he went out from his presence, could no more see his face.
As the night passed. As the night passed: as it passed. As it is "in the high places" (1 Kings 18), "in the open places of his sons" (Psalms 124), these are the simple ones who sit on their feet, for there is no half-heartedness, for the word of the half-hearted is spoken. And many of them taught it as if it were half-heartedness, and they said that Moses said "half-heartedly," that his ears heard, whether in front of him or behind him, and he did not say "half-heartedly," that would deceive him. I will present myself before Pharaoh, and Moses will say, "It is he." (Blessings of God)

Verse 5

To the firstborn of the captivity. Why are the captives in distress? Lest they say, "You have seen their heart's desire and brought it: Pharaoh's affliction upon their afflictions, from the firstborn of Pharaoh to the firstborn of the maidservant. All the humble from the firstborn of Pharaoh and counted from the firstborn of the household were: in all; and why are the children of the maidservants in distress? Even they were servants in them and rejoiced in their affliction: and every firstborn of beast. According to them, they were his servants. When the Kaaba was separated from the nation, it was separated from its gods.

Verse 6

Verse 7

And so "My son will not gnash his tongue, -A dog will not gnash his tongue. I say that he who is a gnashing tongue will not gnash, "then you will gnash" (2 Samuel 5:24) - -Israel will give a man a gnashing tongue" (Joshua 10) - "to the sharp-tongued a one" (Isaiah 11) - -sharp, "thinking sharp" (Proverbs 21) A sharp man, a sharp-tongued merchant: -sharp and sharp, "and hand "Ten furrows" (name 10): Which divides. It will separate

Verse 8

And all your servants went down. A portion of glory to the kings, that at the end of the day Pharaoh came down to him by night "And said, Arise, get out of my people from among you" (Exodus 12), and did not Moses say at the beginning, And you came down to me: And you bowed down to me: Which is at your feet. Those who walk after your counsel and your way

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And after that I will go out. With all the people of your land.
And he went out from Pharaoh. When he had finished speaking, his lips
went out: Choose your face. For he had said, "You shall never see my face again" (Exodus 10).

Verse 9

For many examples: A blow with a hammer and a splitting of the sea, and a shaking of the Egyptians.

Verse 10

Moses and Aaron did so, etc. It is written in the grave that this is the case with all the Muftis, and it is not hated as it is here except in the way: for the sake of the explanation that follows it.

Chapter 12

Verse 1

And the Lord said unto Moses and unto Aaron, In the way that Aaron did, and offered in the censers as Moses did, he had a portion of honor: this is in the first commandment, which he commanded Moses by word.
In the land of Egypt. Outside the city, or is there no one in the city? (Isa. 9:29) "I have brought forth the city and the people," and what is a light prayer that is not prayed in the city, a harsh speech that is not spoken of by all. And from my side: what is not spoken with him in the city? According to me, it was full of idols

Verse 2

It will be the beginning of a new This new moon. He saw it as a new moon and said, "When the moon is new,
month (Mekilta). And nothing called out of the hands of the Lord will come out of His hands, on the new month of Nissan, He said, this will be the beginning of the Seder: From the number of new months, which is called Iyar, the second, Sivan, the third
This. Moses was troubled by the birth of the moon, in which hour shall he see and be seen for the sanctuary, and he saw it and it was holy (there). And how did he see it? And was it not in the setting of the moon in the firmament, and he said, This is what he saw, and he saw it, and he spoke with him, but not in the day? As it is written, "And it came to pass in the day of the word of the Lord" (Exodus 6), "in the day of his commandment" (Leviticus 11:11). (7), "From the day that the Lord commanded and fulfilled it" (Numbers 15)? Is it not clear that the sun was setting, that it was said: "He did not understand this, and he saw it with darkness"?

Verse 3

Speak to all the congregation. And why should Aaron speak? And did not a great man say, Thou shalt speak? Do not they divide the burden, as this one to that, and say this to that one to Midian, and the word goeth out from the understanding of the other, as if two men had spoken (Mechilta)
Speak unto all the congregation of Israel, saying, On the tenth of the month. Speak ye this day, on the first day of the month, that they shall take it on the tenth of the month:
This: The Passover of the Egyptians was celebrated on the tenth day, and not on the tenth day (Pesachim 26)
She is the father of a family. For one family; if there were many, would one be able to take care of them all? "She is the house" (Makhilta)

Verse 4

And if the house is small from the presence of Moses. And if it is small from the presence of one Moses, that they are not able to eat it and it comes to the hand of Notar: And he and his neighbor took, etc. This is from his hearing according to his simplicity. And Od Yesh Bo teaches: To teach, that after they have been appointed over him, they will be able to be small and to touch their right hand and to appoint over another; But if they come to shake their hands and be ashamed, from being Moses, they will be ashamed while he is still alive, while he is alive and not from being slaughtered (Pesachim 59)
: In quota. Heshbon, hence "the quota of your wealth" (Leviticus 27)
:According to his food. The food is shown to the sick and the elderly who are unable to eat as a meal (mekhilta)
"Cover up." "You will be covered."

Verse 5

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:Innocent. Without blemish:
One year old. Every year is called a year old, as if to say that one was born in that year.
From the sheep and from the goats. Either this or that, even a goat called a she, as it is said, "And she goats" (Deuteronomy 14)

Verse 6

And you had a shift. This is the tongue of a heifer, which is a heifer that is slaughtered four days before slaughtering (Pesachim 26). And from my point of view, what is the reason for taking it for slaughtering four days, why is it not commanded that it be done on the Passover of generations? O Lord, that I Rabbi Matthias ben Harash said, "I saw him saying, 'And I will pass over you and see you, and behold, the time has come for you, have sworn to you.'" "To Abraham who redeemed his sons, and not his uncles" (Ezekiel 16) – The meeting of the oath It says, "And you were naked and naked" (ibid.), and they were given a commandment to deal with them so that they might be redeemed, for they had two commandments, the blood of the Passover and the blood of the Passover, which they fulfilled in the same night, as it is said, "You have been defiled by your blood" – (ibid.), in two kinds of blood, and it says, "You also by the blood of your covenant, that I have sent your prisoners out of the for wilderness." "There is no water in it" (Zechariah 9); and as for those who were filled with idols, He said to them, "Withdraw and take yourselves, and withhold your hands from idols, and take for yourselves a sheep of the commandment (mekilta) and slaughter it, etc. And why are they all slaughtered? Is it not from this that the sending of a man is like his death (Kiddushin: 41)

And Israel; wherefore they said, The children of Zibor shall be slaughtered in three portions, this: after The congregation of the congregation of Israel. The congregation of the council this, the first portion shall be gathered, the branches of the ephah shall be cut off, and so on. As it is said in Passover (page 34) among the Arabs. Six hours and a half are called among the Arabs, when the sun inclines toward the house from its setting to the evening; and the tongue among the Arabs, we see with my eyes those hours between the evening of the day and the evening of the night, the evening of the shadows of the evening, and the evening of the night at the beginning of the night. Evening to the tongue of the day at the beginning of the seventh The hour of the plague: a time of darkness, like "the wilderness of all joy" (Isaiah 24).

Verse 7

And they took of the blood. This is the reception of the blood, can it be collected by hand? The tal-el that is on the threshold (mekilta): the mezuzah. They are the uprights, one from one side to the opening and one from the other.
The lintel. The upper part that the door reflects on when it is closed, lintel in the middle; and the tongue of the window is a mirror.
: –Habata, as in "the voice of the one who is to be scattered" (Leviticus 26) –Dashqif, a plague on the houses in which they will eat it. And not on the windows and the movables that are in the house of the builder and the house of the cattle, :which are not inhabited within it (A. Mekhilta)

Verse 8

:The flesh. And no sinews and trees (there) and the
commandment concerning bitter herbs. Every bitter herb was called bitter; and they fasted to eat bitter, remembering "and they made their lives bitter" (Exodus 1).

Verse 9

:Please do not eat from it. It is not roasted. All you need is to read it in Arabic.
: And cooked from cooked. All this with the warning: Do not eat in water. What is the provision for a meat that is boiled? Tal "Bashel from cooked, from all places (Pesachim 41)
But if roasted with fire. For the sake of the law, cut off its leaves, and then add to it, "You shall not do so; you shall not eat it except roasted with fire." ... : from him
His head is on his knees. He is all as one with his head and with them as his enemies and with them his enemies, and the children of his people are given into his midst after they have been pushed away (Ibid. 4); and the tongue on his enemy is like the tongue "on their armies" (Exodus 6), as is all his flesh from his enemies. :In their ranks – –As many as there are, so many as there are

Verse 10

And he was left alone until morning. What is the difference between a second and a third morning? To give a morning upon a morning, which the morning heard from the hour of the heat, the inscription came to the early ones that it is forbidden to eat the morning's offerings, this is known by his hearing. And he also taught another lesson, that it was not burned on a good day, not tomorrow, and thus he taught it: And this is left from his number: in the first morning, until Early in the morning, you will stand up and burn it (Mikhilta)

Verse 11

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:Your loins are girded. Ready for your journey.
Hastily. To speak in haste and haste, as in "And David hasted to go" (1 Samuel 23), "whose: "They have cast down the Arameans in haste" (2 Kings 7)

Passover is for God. The sacrifice is called Pesach after the name of the leap and the leap, which the Lord would leap over, and Israel would escape from the hand of the Egyptians; and with them they did all for the Egyptians, and Israel would come out from the hand of the Egyptians, and he would leap from the hand of the Egyptians, his works to the name of heaven, by the way of leaping and leaping, remembering his name which is called Pesach; and also Pashcha means: Passover.

Verse 12

:And I passed by. Like a king who passes from place to place (Mekilta), and in one passage and one passage, all are sick and destitute, even in the firstborn of the Egyptians: All the firstborn in the land of Egypt. Even in other people's homes, they are in Egypt. who are in other places? "To strike down the Egyptians in their firstborn" (Psalms 136)
:From man to beast. For from him began transgression, from him began the beginning of iniquity (Makhilta)
And you will be cut to the ground (there) And of the groves thou hast eaten: and of all the gods of Egypt. Of the trees thou hast rotted, and not by the hands of a messenger: I the Lord will judge. I myself,

Verse 13

And the blood shall be for you. It is for you to drink and not for others to drink (ibid.). Where the blood was not given except from within

And I saw the blood. All is open before Him, says the Lord, I will open My eyes to see that you are engaged in My commandments, and I will pass over you (there) and I will have mercy, and it is like "passover and deliverance" (Isaiah 31). And I say, every passover will be for the daughters of Egypt, who were slaves to this language of leaping and leaping. And I will pass over, My house was in the midst of this, and therefore "the ones who are scattered on the branches" (1 Kings 18), and therefore all the ones who are scattered - those who are scattered and escaped from among the dead, and therefore "the ones who are scattered and escaped": - as this Skip ones who are scattered and escaped, you shall not be plagued among you when I strike in the Egyptians.
If there had been an Egyptian in the house of Israel, would Rachel have been able to escape? "And not" "There will be plague among you," but He was among the Egyptians who were among you. For it was said: "In the house of the Egyptian, who hears that I will strike him dead, he will die." "And there will be no plague among you" (Mechilta)

Verse 14

:For memory. For generations
And you celebrated with him. On the day he went to you, you celebrated in remembrance. And they still did not know what the day of remembrance was, Exodus 13:13, meaning that the day of the Passover was the day of remembrance. And what was the day of the Passover? Exodus 33:13, meaning that the fifteenth day of the month of Nisan was the day of the good day, which was the night of the fifteenth. They ate the Passover and in the morning: they went out (Mekhilta): for your generations, etc. Hear me, I am a little child of two generations,
Talmud: "The law of the world shall celebrate it" (ibid.)

Verse 15

:Seven days. The commandment of the Lord is
that you shall eat matzot for seven days. And in another place it says, "Six days you shall eat matzot" (Deuteronomy 16) to teach that on the seventh day of Passover, it is not obligatory to eat matzot, and only that one should not eat leaven; why even six days? It is not "six days." This is a measure in the Torah, a matter that was in the generality and came out of the generality to teach, not to teach on its own. He went out alone, but not to teach the whole story, he went out, what is the meaning of the six days of the week? He ate the week – the scripture has made unleavened bread; he ate the first night of the week, the first day of the week, the first day of the it obligatory (Pesachim
122). But on the first day you shall light the fire. From evening is a holy day, and it is called the first day of the week, because it is before the Sabbath; and the first day of the week is called the first day of the week, "the first day of the week." "Adam was born" (Job 15) – "You were born to me, Adam; is it not the beginning of the seventh week?" "You shall not slaughter with leaven and with a carcass" (Exodus 34) – "You shall not slaughter the Passover while there is still leaven" (Pesachim 5)
Part of Lanus (Mekhilta) : –That soul. When it was in its soul and in its knowledge and went to another people, it was in another place “from my presence” From Israel. I hear you are from Israel. (Leviticus 22) – in every place that is my presence

Verse 16

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: Holy reading. Holy reading is a word; call it holy for eating and drinking and drinking (mekhilta)
:He will not do it to them. Even at the hands of others (ibid.)
:He alone. "He" and not his instruments that he could use to make a good day from evening (Beitza 28): For every soul.
Even for a beast; He can even for the nations, the Talmud says to you (Mechiltah)

Verse 17

And you shall keep the matzot. That leaven shall not come near; hence it is said, "Tafach, you shall not leaven the matzot." Rabbi Yosiah, just as it is said, "You shall not leaven the matzot," so it is said, "You shall not leaven the matzot, except the matzot." "You shall not leaven the matzot, except the matzot." "If it comes to your hand, make a sign of it with your hand" (ibid.).
And you shall keep this day. It shall be a statute
forever throughout your generations. For it was not said, "Generations and a statute forever" concerning the work, but concerning the feast, so it was said, "You shall not do any work throughout your generations," but "For that generation"

Verse 18

Until the twenty-first day. Why do we say? And is it not a grave to say "seven days"? According to what is said days, "nights from which?"
Until the twenty-first day, etc. (Mekhilta)

Verse 19

It will not be found in your homes. What is the limit? The Talmud says, "Within all your borders" (Exodus 13); what is the meaning of the word "Yishra": In your house? What is your house, your possessions, even your borders, your possessions, the envy of the stranger, who is my lord, comes out.
"And there is no liability for him (mekhilta) because
everyone who eats leavened bread. To punish a goat, and is there not a greater punishment for leavened bread? But it is not said that leavened bread that is seen to be eaten is punished, and an ox that is not seen to be eaten is not punished; and if there is a punishment for the ox and no punishment for the A slanderer, I would say, is one who slanders others, and a slanderer who does not slander others will not be punished. Thus we say (in the Mekhilta): a foreigner and a citizen of the land. According to the miracle that was done for Israel, it was necessary for the many foreigners (ibid.)

Verse 20

:You shall not eat leavened bread. Warning against eating oxen
:Any leaven. Bring it to the Lord.
In all your settlements you shall eat unleavened bread. This is to teach that you shall be satisfied with eating in all your settlements, detail: for the tithe and the sheaf of thanksgiving (mekhilta)

Verse 21

:Pull. Why should a sheep pull its own?
And take. Who will not take from the market (Ibid.)
:To your family. That is the ancestral home

Verse 22

Moss: A type of green grass that grows in clumps:
Moss legend. Three clumps are called Aguda (Shabbat 19)
:Which is on the threshold. In my mind, as are the thresholds of silver.
From the blood that is on the threshold. Why did they return and hate them? Since it is not said that one baptism is for the third of the offerings, so it is said that it is also on the threshold, and that all the offerings are from the blood that is on the threshold, on all the offerings, baptism is (Mekhilta)
And you shall not go out, etc. The Maggid says that after the anointing of the Lord was given to the destroyer, he did not distinguish between the righteous and the wicked (ibid.); and the night was a snare to the destroyers, as it is said, "With it all his life shall be trampled underfoot" (Psalms 144).

Verse 23

:And Passover. And he had mercy, and he said, and he skipped.

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Let it be so that it may be able to come, as it is written: "And God will not suffer evil to stand And the destroyer will not give. And not before me" (Genesis 31).

Verse 24

Verse 25

And it came to pass, when they came into the land, that the writing was written, This is the work of their coming into the land, and they did not labor in the wilderness: Except one Passover, which they kept every second year according to the word.

:When he spoke. And he spoke? "And I will bring you to the land and to the sea" (Exodus 6)

Verse 26

Verse 27

And the people rejoiced. At the good news of redemption and the bringing of the land and the good news of the children that they would have.

Verse 28

And the children of Israel went and did. And why did they do it, and was it not said to them at the beginning of the new month? Is it not from the direction: that they received upon them an offering, upon them is the writing as if they had done it (Mekhilta)

And they went and did. And the journey, as it is written, to give a reward for the journey and a reward for the work (ibid.), as the Lord commanded Moses and Aaron. To say that it was a test of Israel that they had not transgressed any of the commandments of Moses: and Aaron, and what did they do so? And Moses and Aaron did so (ibid.).

Verse 29

And the Lord. Every place where it is said, "And the Lord" is the place of judgment, where "and" is added to the tongue, as in "so and so":

:Smite every firstborn. Even of another nation, and it was in Egypt (Mekhilta)

Pharaoh's firstborn. Pharaoh was the firstborn, and he was the firstborn, and about him He says, "In the past: You have seen my power" (Exodus 9) – in the days of the end (Mekilta) until the firstborn of the captivity. He was a joy to the people of Israel; and moreover, that they should not say, "We fear him," Pharaoh brought calamity; and in the firstborn of the family in general, he was rich in manna from the thought that was in them until The firstborn, and the firstborn: the family is considered the firstborn of the captive

Verse 30

And Pharaoh arose from his bed.

:Night. And not according to the manner of kings at three hours of the day (ibid.)

:He. He began to be sick, and then his servants, because he taught that he would return to the houses of his servants and establish them (there) because there is no house where there is not a dead person. Yeshua is called Bechor, death, there is no Bechor, a great one who is called Bechor, of whom it is said, "I will give him the firstborn" (Psalms 59). Another thing, women who commit adultery under their roofs and give birth to children from the desert, and they will be for them In the many families, sometimes five to one wife, each one is the firstborn of his father.

Verse 31

And he called Moses and Aaron by night. The Maggid says that he was returning to the city gate and cried out, "Is Moses safe?" "Is Aaron safe?" (Mekilta): "You too." The men

:The children of Israel also.

Preach and go, serve the Lord according to your word. All is as you have said, and not as I have spoken; "I will not send,"

Verse 32

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Take also your flocks and your herds. And what is it as you have spoken? "You shall also give into his hand sacrifices and burnt offerings" (Exodus 10), take as you have spoken.
:And your blessing is also upon me. Pray for me that I may not die, for I am the firstborn.

Verse 33

We are all dead. They said, "Isn't it according to the law of Moses, that Hari said, "Every firstborn shall die," and here are the simple ones: dead, five or ten in one house.

Verse 34

:Before it soured. The Egyptians were not content to remain as sour as their
remnants. Matzah and bitter: remnants on
their shoulders. Although they had many animals with them, they were lovers of the mitzvah.

Verse 35

"As Moses said to them in the land of Egypt, "And a man shall ask of his neighbor for a
raiment. And they were reckoned unto them of silver and of gold, and the latter in the verse is reckoned

Verse 36

And they asked. What was given to them that they did not ask of them, you say one? They took two. And they went: and they were saved.
And they emptied it.

Verse 37

From Ramses Sekah. It was one hundred and twenty miles, and they came there at the hour that it was said, "And I will bear you up on wings of eagles" (Exodus 19): The
men. From the tribe of Esher, a year and a half old (Shah Rabba 3:6)

Verse 38

:A great feast. A feast of nations of strangers

Verse 39

:Agat matzot. A lump of matzah; in unleavened bread called matzah, and they did not
make a side dish for them. To the way. The Maggid says that it was a test of Israel, that they did not say, "Did you go out into the wilderness without a side dish?" Did they not believe him and go? It is what the Kabbalah interprets, "I remember the kindness of your youth, the love of your youth, how you followed me in the wilderness, in a land not sown" (Jeremiah 2:11). What is the reward for interpreting it later? """Holiness to the Lord, Israel, and the people

Verse 40

:who lived in Egypt. After the end of the sojournings, which they lived as strangers in a land that was not
theirs, thirty years and four hundred years. In all, from the time that a man was born to laugh until now, it has been four hundred years, since the seed of Abraham was established, because your seed will be a stranger, and it has been thirty years since you were circumcised, and it is possible to say in the land of the Egyptians in the wilderness, that you have been cold from among the children until a man is born to laugh; The ones who came with Jacob, went out and counted all his years and all the years of Amram his son and Shimonof Moses, not all the years were like this, and because of the many years of famine, he was a fool until he went down to Egypt, and he multiplied from Amram was swallowed up in the years of Kehat, and many of Moses' sons were swallowed up in the years of Amram, because he did not find four hundred to bring out of Egypt, and it was said about your strength, that even the city of the Yeshivas was called Gerot and even in Hebron, where it is said, "Who sojourned with Abraham and laughed" (Genesis 35), and it is said, "You "I will drive them out of the land where they have sojourned" (Exodus 6), because of you, your king said, "For your seed shall be a stranger" since he was a sower, and when you have counted the years from the time that a child is born, you shall take them out of Egypt until they are brought forth: R"Y, and this is one of the things that were said to the king's disciples (Megillah 9)

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Verse 41

And it came to pass at the end of thirty years, and so it was, on this very day. The Maggid says, that because the end had not yet come, on the fifteenth day of Nissan the angels of the Lord came to Abraham to announce his birth, and on the fifteenth day of Nissan – the place was as bright as the sun: a child will be born laughing, and on the fifteenth day of Nissan a cut was made between the legs.

Verse 42

: The Night of the Watchtower. The Kaaba was a keeper and watchman, to fulfill His promise to bring them out of the land of Egypt. This is the night of the Lord. This is the night of which I said to Abraham, 'This night I will save your children.' (Mechilta)

Leaven for all the children of Israel throughout their generations. Preserved and free from harmful things, as it is said, "And he shall not give: the anointing oil and the flesh" (Pesachim 19).

Verse 43

This is the law of the Passover. On the fourteenth of Nissan, this parsha was told to them:
Israel will be destroyed at the hearing of every foreigner. That his works will be alienated from his Father in heaven, and the nation will be one and the same (Mechilta)

Verse 44

And he shall eat of it. His master, the Maggid, says that the birth of his servants prevents him from eating on Passover, the words of Rabbi Yehoshua. Rabbi Eliezer Omer says, does the birth of his servants prevent him from eating on Passover? If so, what is the ruling? Then he shall eat of it? The servant

Verse 45

Resident: This is a resident alien.
And hired. This is a nation, and what is it, and are they not circumcised, and it is said, "No uncircumcised man shall eat of it?" Is it not like this: An Arab is a prostitute, and a Gibeonite is a prostitute, and he is a tenant farmer (ibid.)

Verse 46

In one house he shall eat. In one company, that those who sleep over him may not make two companies and divide it. And they shall eat, says he, in one company, is it not in one's house, as he hears, and to learn that if they began in the courtyard and went down, they would not gather into the house? The Talmud says, "On the houses where they eat it: in them," since the one who eats it is eaten in two places: you shall not take it out of the house. From the company

And you shall not break a bone in it. The sight of Achilles, as if he had flesh on him, he would have broken his bones: there is no flesh on him, there is no bone in him, he would have broken his bones.

Verse 47

The whole community of Israel will do it. Why should we say, according to what he said in the Passover of the Egyptians, "That is the house of the fathers," that they were appointed over him for families, that even the Passover of generations can be done like this? The whole community of Israel will do it.

Verse 48

And he kept Passover. Every convert may keep Passover from day to day, the Talmud says, and he shall be like a citizen of the land, what: a citizen in fourteen days, and a foreigner in fourteen days (ibid.)
And no uncircumcised man shall eat of it. He who brings the sign that his brother has died from the heat of the millet, that he is not circumcised and is not: because "a foreigner shall not eat of it" (ibid.)

Verse 49

Torah: One, etc. To marry a foreigner, to be a foreigner, even to keep the commandments in the Torah (ibid.)

Chapter 13

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Verse 1

Verse 2

Release every womb. The opening of the womb begins a disease, as it is said: "He who releases water from the head of a fool" (Proverbs 17), and so their lips will be opened. -"Let them say the (Psalms 22) have purchased him for myself, because I have struck the Egyptians with a pestilence."

Verse 3

Remember this day. For they remember the Exodus from Egypt every day.

Verse 4

In the spring month. And why did they not know which month it was? He said to them, "See, the grace that you have shown me, that I will bring you forth in a month that is fit for you to eat, neither hot nor cold nor heavy, and therefore it is a month that is fit for you to eat (Mekhilta) –Omer says, “He brings out prisoners with might and main” (Psalms 68)

Verse 5

To the land of the Canaanites, etc. And although there were not but five nations, all seven nations in the land, all of them: in all they were Canaanites, and there was one of the families of Canaan that was not called by the name of Canaanites. I swore to your fathers. Of Abraham it is said, "On that day the Lord made Abram and Gog" (Genesis 15), and of Isaac it is said, "Sojourner in this land" (Genesis 26), and of Jacob it is said, "The land on which you lie" (Genesis 28).

:A flow of milk and honey. Milk flowed from the goats, and curds flowed from the dates and from the figs. This service. Of Passover; and was it not a grave that was said to Ma'ala, "And it came to pass, that he came to the land of the living," and why did he return and hate it? In the context of a matter that was renewed in it, in the first section it is said, "And it shall come to pass, when your children shall say unto you, What meanest thou by this service?" — in the case of the wicked son, the writing is from a matter that proceeds from a son who does not know how to ask, and the writing is from your teacher, that he may open it — the generality, and here it is, "And thou shalt tell thy son" (in my words) The Legend of the Heart-Stirring One (Mech.

Verse 6

Verse 7

Verse 8

For this reason, I will keep His commandments, like the unleavened bread of Passover and the bitter of the night. The Lord has done for me. He has hinted at a return to the wicked son, saying, The Lord has done for me, and you have not gone, for if you had been there, you would have been worthy of redemption (Mechilta)

Verse 9

: And it shall be for a sign unto thee. The Exodus from Egypt shall be for a sign unto thee: upon thine hand, and for a memorial in the house of thine eyes. That thou shalt write these verses, and bind them upon thy hand. Upon thy left hand, and upon thy right hand, a palm full of the second parsha, to call upon it with a hand that is dark (Menachot: 36)

Verse 10

:From day to day. From year to year (name)

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Verse 11

) And it shall come to pass, that when he shall come, he shall be ashamed. And the multitude of his people shall come from a place that was not sanctified in the wombs of the newborn in the wilderness, (And the saying, Sanctify, is interpreted, If ye establish it in the wilderness, ye shall be justified in the assembly of the land, and ye shall establish it there. We swore to you? "And I will bring you into the land which I took from you and gave you" (Exodus 6:11). And it was so: and it was given to you. It shall be in your eyes as if I had given it to you in that day, and it shall not be in your eyes as an inheritance of your fathers.

Verse 12

And you transferred. No, and you transferred, except in the language of the parsha, and so it says, "And you transferred his inheritance to his daughter" (Numbers 27) (Mekhilta)

And you sent him away without his time; And from the scripture that he is holy in the A beast that has been slaughtered by its mother. firstborn to redeem the one who comes after him, and even that there is no nefel called sheger, as it is "sheger for your thousand" (Deuteronomy 7), but "even the firstborn of an animal, how unclean is this? It is not necessary to teach about the nefel that Hari Kebar wrote about all the mercy of Peter. In hearing, he came and explained in another place "in your firstborn" "And in your flock" (Deuteronomy 15). To speak later is to interpret, from the first to the last. The one who struck Lord "All the people passed by

Verse 13

Peter the donkey. And Peter did not spare any unclean beast; and the decree of the letter is according to me that they were likened in the mines of the Egyptians to donkeys; and moreover, that they helped Israel in their exodus, that there was not one of Israel who did not take much: donkeys from the Egyptians, loads of their silver and gold from the Egyptians

And he shall let go a donkey that is free from its yoke, and shall give it to the priest (Numbers 9) :You shall redeem a lamb. You shall give it to the priest. and its head. He shall strike it with a hatchet behind it and kill it; he has defiled the property of the priest, and you shall defilate his property (Numbers 10): and every

firstborn of man among your sons you shall redeem. His redemption price is five shekels, which is fixed elsewhere (Numbers 18).

Verse 14

For your son will ask you tomorrow. Tomorrow is now, and tomorrow is later, like this, and like: "And your children shall not say to their children, Tomorrow is tomorrow" (Joshua 22), the words of Gad and the words of Reuben

What is this? This is a foolish child who does not know how to deepen his question and hides it and asks, "What is this?" And in another place he says, "What are the testimonies and the statutes and the judgments and the law?" (Deuteronomy 6). This is evil, and he does not know how to ask, and the questioner is the questioner of a wise man; the Torah is like four sons: a path is hidden, and the questioner is The path of wisdom (Mekhilta)

Verse 15

Verse 16

And totef. Tefillin; and because they are four houses called tefillin – "tet" in the shoulders of the people, "pat" in the Africans of the people (Sanhedrin 4). And they were comforted by them, "And they shall preach toward the south" (Ezekiel 21), "Do not be afraid" (Micah 2), to the tongue of the speaker, as it is and to the memory, which the one who saw them is bound between the eyes, : the miracle will be remembered and spoken of

Verse 17

And when Pharaoh sent them away, he did not comfort them. They behaved, as it is written, "Go, comfort the people" (Exodus 32), "When you go, you will comfort them" (Proverbs 6).

And from the teachings of the Agada of the Lord of hosts: For He is near. And Noah will return by the same way to Egypt; "And I will make you and your people" (Numbers 14), if they had followed the straight You created war. Like a war cry, "And the Amalekites came down path they would have returned, but what if when they had turned aside from their crooked path they said, "We have given you a head and a tail from Egypt" (ibid.), if You had simply led them astray on one path and they had given you a heart to return:

lest they should be comforted. They should think of it from the beginning that they had gone out

Verse 18

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:And vice versa. The reason for turning from the simple path to the crooked path
The Red Sea. As the sea is a dry land, so is the tongue of a lake in which reeds are grown, as "and it is dried up in a dry land" (Exodus 2:11), "and the reed and the dry land are withered" (Isaiah 19:11).
And fifty. No armed men except the disbelievers; (According to me, the desert is the reason why they came armed,
M If the traveler had returned, they would not have been equipped with everything they needed, except as a man who passes by from his place. To the place and to his knowledge to buy there what he needs, but when he goes out into the wilderness of his enemies at the time of his all his need; and it is said that this is not written because if he breaks the ear, he will not be consumed in the battle of Amalek and in the battle. And therefore he says, "And you shall smite them in the fire" (which is What was their weapon? Sihon, Og, and Midian shall pass over armed" (Joshua 1), and so the word Unklus is translated "stirred up," as in "and he spat out his tents" and hastened. Another thing, armed, one-fifth of them shall go out, and four-fifths shall die of them – (Genesis 14): in the three days of darkness (Mekhilta)

Verse 19

And why didn't he swear to his sons that he would take them to the land of Canaan, the seventh oath? The oath that he would swear to his sons. How much more so did he swear to Jacob? Joseph said, "I was a ruler over Egypt, and there was power in my hand to do what I could. But my sons will not be comforted by their oppression. So they will be satisfied when they are redeemed and brought out from the place where they were carried, and you will bring my power up from here with you." To his brothers he said, "So it is, for the sake of him that even the might of all the tribes has risen: with them it was said, 'You are with me' (Mekhilta)

Verse 20

And they journeyed from Masach. On the second day, when Hari first came from Ramses to Succoth

Verse 21

May the road be pleasant. The opening point is as if it were for their landing, "to see you in the way that you should go" (Deuteronomy 1) that is as if it were for their landing, even to see you by a messenger, and who is the messenger? The pillar of cloud; and from every place the pillar of cloud is prepared for their landing, and the Holy One, blessed be He, is in His glory, leading them before them, By His hand, who is the mountain by the pillar of cloud, they walk; the pillar of cloud is not for light but for their teachers: the way

Verse 22

It will not dry. The Lord is the pillar of cloud by day and the pillar of fire by night; He says that the pillar of cloud is a symbol: for the pillar of fire and the pillar of fire is a symbol for the pillar of cloud, that until it sets this one will rise this one

Chapter 14

Verse 1

Verse 2

And they sat down. Behind them, on the side of the Egyptians, were the soldiers who fought all the third day, in order to deceive Pharaoh Gog, and Israel: "'Let him say, 'They are wandering in the way,' as it is said.'" And Pharaoh said to the sons of
The mouth of the brooks was called Pi-ha-hirot, after the name that my sons made there, and they encamped before Pi-ha-hirot. It is Pithom, and now they say: Horin; and they are two high, upright rocks, and the valley between them is called Pi-ha-hirot, before Baal-tsephan. He remains of all the gods of the nations, to deceive them, that they may say, "It is hard to fear Him." And Job interpreted this about him, "He who leads the nations astray and destroys them" (Job 12).

Verse 3

And Pharaoh said: When he heard that they were returned to their
And so (verse 14) "The Lord will fight for you" – against you, (Genesis 20:13) "Say to me, For the children of Israel. On the children of Israel. 'He is my brother'"

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They are embarrassed. Trapped and drowned, and the poets lament, as "I weep like the sea" (Job 38), "I weep like the deep" (Psalm 54), "I weep like the rivers" (Job 28).
They are confused, they are like prisoners in a desert, they do not know how to get out of it and where to go.

Verse 4

And so he said, "I will honor Pharaoh." When the Lord avenges the wicked, who are magnified and exalted, and I am known and exalted" (Ezekiel 38), and I am sanctified "and I judge him and exalt him" and then "and I am exalted" and it is said "Shema broke the bowstrings", and then it is said "It is known in Judah that God is" (Psalms 60), and it is said: "The Lord is known in the judgment of Asha" (Numbers 9:11) In Pharaoh and all his army. He began in the past,
and from him the persecution began, and they did so. To say, "Shabhan, who listened to the voice of Moses, and did not say, 'Shall we approach the pursuers?'" We: "We are not to flee, but they said, 'We are not to stand, but the words of the son of Amram.'" (Mekilta)

Verse 5

And he told the king of Egypt. They sent messengers with them, and when they had gone three days, which they had appointed for going and returning, and saw that they were not returning to Egypt, they came and told Pharaoh on the fourth day, and on the fifth and sixth they pursued after them, and on the seventh night they went down to the sea, and on the seventh day they said, "Sing a song, and it is the seventh day of Passover." That's how we read the poem on the seventh
day and vice versa. We have turned from what was, that the Lord said to them, "Arise, go forth from among my people" (Exodus 12), and we have turned the hearts of his servants, that the Lord had said in the past, "How long shall this be a snare to us" (Exodus 10), to pursue them in the way of their possessions which they had borrowed: and now they have turned from our service. From our service

Verse 6

And he made his chariot fast. He was by himself (Mekhilta)
And he took his people with him. You have spoken to them, but they have taken away their provisions and sent them away, and they have come with me, and I will not go with you as the king of Egypt, in the way that the king of Egypt led his servants before him in battle, and I will go with you as the king of Egypt and he hastened before his said – and Pharaoh offered – before you, Street
To take the spoil by the head as he chooses, I will share with you in the portion that was said, "I will divide the spoil" (Exodus 15)

Verse 7

:A boy. We were chosen, a boy with one tongue, every chariot and chariot in this land was a boy, and every chariot of Egypt. And with them all the chariot cattle; and what were these beasts? If it says of the Egyptians, then it says, "And all the merchandise of the Egyptians died" (Exodus 9), but if it says of Israel, and it does not say, "Go from Amman," then whose was it? Where did he fear the word of the Lord? Hence Rabbi Shimon said: "It is good that in Egypt he killed, it is good that in Benhassim he "And also our nest" scattered his soul" (Mekhilta).
And they were all three. The princes of the host, as they translated it,

Verse 8

:And the Lord hardened Pharaoh's heart. That he would not pursue them, and he hardened his heart to pursue them (Ibid.): With a high hand. With great power and with great might.

Verse 9

Verse 10

And Pharaoh offered. It was written, And Pharaoh drew near, what did he offer? He offered himself, and was strengthened before them: before them as he had made a covenant with them.
They saw a king – he went after them – from Egypt and Amman. Another thing: The Egyptians are driven from heaven to help the Egyptians; – they were comforted and cried out. They sought the wisdom of their fathers – of
Abraham he says "to the place where Shem stood" (Genesis 19), of Isaac "to a flock in the field", (Ibid. 24), of Jacob "and he struck the place" (Ibid. 28)

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Verse 11

They buried him there – because there were no graves. And because of the lack of graves in the city of Hezron – because there were no graves in Egypt: we took him from there. The Lord of the Philistines, the

Verse 12

Which we spoke to you in the land of Egypt. And what was His word? "The Lord will fear you and judge you" (Exodus 3:11).

From our death. From the time we fall, and if there was a mark from the apothecary, it would be better than our death, now that it is marked with a horn that we fall, and so "Who will give me my death" – from the time we fall, and so "Who will give me my death" (Exodus 16) Absalom (2 Samuel 19) – death. As it is "from the day I rise until" (Zephaniah 3), "until the day I rise, that I am raised "Return in peace" (2 Chronicles 18)

Verse 13

For when you saw Egypt, etc. What you saw them is not but today, today is the day that you saw them: and you will not add them again.

Verse 14

He will fight for you. On your behalf; and so "for the Lord will fight for them," and so "if they will not fight for God" (Job 13), and so "and he who spoke to me" (Genesis 24), and so "will you fight for Baal" (Judges 6)

Verse 15

Why are you yelling at me? For Moses stood and prayed, and the Lord said to him, "This is not the time for you to pray, that Israel may be delivered in trouble (Mekilta). That is, why do you cry out to Me? The matter is against Me, and not against you, as it was said to the woman, "For My children and for the work of My hands you will call upon Me" (Isaiah 55:1). Speak to the children of Israel and let them go. There is no one there except for the group, which is not The sea stands before them, as it should be: the righteousness of their fathers and the faith that they believed in me and came out, to tear them apart the sea (Mekhilta)

Verse 16

Verse 17

Verse 18

Verse 19

And he went after them, to distinguish between the camp of the Egyptians and the camp of Israel, and to receive the slings and slings of the Egyptians. In every place he says, "The angel of the Lord, and here the angel of God, there is no God in every place but Judge," teaching that Israel would be given judgment at that time, whether to save them or to destroy them from their enemies. (Ibid.)

And the pillar of cloud departed. And when it was dark, and the pillar of cloud had covered the camp from the pillar of fire, the cloud did not depart: as the Arabs were wont to depart at night, but it journeyed and went not behind them, to bring darkness upon the Egyptians.

Verse 20

And he came among the Egyptian camp. A parable of one who walks on the road and his children walk before him, and they come to him astray, to his captivity, and take him from before him and give him behind him, and a wolf comes from behind him, and give him before him, and they come to him astray before him and with wolves behind him, and give him on his side and fight with them, just as "And I will teach Ephraim a lesson: on his side" (Hosea 11) (Mekilta):

And there was a cloud and darkness. For the Egyptians

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And the pillar of fire gave light to Israel by night, and it went before them, as it was their way to go all night, and the darkness of the mist was on the side of the Egyptians.
:And do not come near one another. Camp to camp (name)

Verse 21

In the strong morning wind. In the strong wind of the morning, which is the wind of the morning, it is the wind by which the Lord was separated from the wicked, as it is said, "Like the wind of the morning, I will break them" (Jeremiah 18), "The Spirit of the Lord will come upon the morning" (Hosea 13), "The wind of the morning, which breaks the heart of the days" (Ezekiel 27), "The wind of the morning, which breaks the heart of the days" (Isaiah 27): "And the
waters were broken up. All the waters that were in the world

Verse 22

Verse 23

Every horse of Pharaoh. And why was there only one horse? It says that none of them are considered before the place except as one horse (Makhilta)

Verse 24

In the watch of the cattle. The three parts of the night are called the watch, and the sign that is before the cattle is called the watch of the cattle. And I say, according to me, the night is divided into watches, a song of the angels of the service, as it were, "Into three parts, thus is it called the watch, and this is what Unklus will kill "Matrat
And he looked. And he looked, as if to say, "Turn your face toward them to destroy them." And they translated it "and turn away" and it is also in the language of the Hebrews, as in "a field of ravens," (Numbers 23) -
a cloud of fire and cloud. A pillar of cloud descends and its weight is like clay and a pillar of fire that boils, and the hooves of their horses are made to stagger (Mekhilta)
And they. The language of the plague, Ashdod, the son of Balazs, the Arabs, took their signs. And we have it in the passages of Rabbi Eliezer, the son of Rabbi Yose of Galilee: Every place where it is said in the plague of the thunder, the voice of the thunder, is, and this is the father of all of them: "And the Lord terrified them with a great voice and a great multitude over the Philistines, and they were terrified" (1 Samuel 7).

Verse 25

And he removed the spokes of his chariots. By the power of the fire the wheels were burned, and the chariots were dragged away, and the occupants in them: their limbs were torn apart (Mechilta)
And he treated him severely. In a manner that was severe and hard for them; in the measure that he measured: "And he was severe" in his heart: "And his servants" (Exodus 9), even here he treated him "with severity"
In the land of the Egyptians, when they were oppressed, we fought for them in Egypt. In the Egyptians. Another thing about the Egyptians: Those who remained in Egypt were oppressed (Makhilta)

Verse 26

:And the waters shall stand still. That which stood upright and rose up like a wall, shall return to their place, and shall cover their faces.

Verse 27

:To turn to the cattle. When the cattle turn to the cattle
:To us. To the first attack (Mekhilta)
:Miracles towards Him. They were dumbfounded and mad and wanted to call for the waters,
and the Lord shook them. As one shakes the pot and the upper part turns to the bed and the lower part to the top, so it was: they ascended and descended and were scattered in the water, and the Lord gave them life to receive the punishment (ibid.)
:one. "Washnik", and it is a very common Aramaic language, and there is a lot of it in M.A.

Verse 28

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And they covered the chariot, for all Pharaoh's army. Thus the way of calling the writing to the Lord is left, as it is "for all its utensils you shall make brass" (Exodus 27), and so "for all the utensils of the tabernacle in all its service" (Numbers 4), "and they shall make them: and they shall make them for all their utensils" (ibid.), and it is not lawful to speak

Verse 29

Verse 30

And Israel saw Egypt dead. The sea was on his shore, so that they would not say, "Israel, as we are going on this side, so they are going on that side, far from him, and they will pursue him" (Pesachim 118).

Verse 31

The great hand. The great power that the hand of the Lord has made. And the many tongues of the Naphtali will be corrected later in the matter of speech. :On the tongue of one hand and on the tongue of one hand, they are all, and they interpret it

Chapter 15

Verse 1

Then Moses sang. Then, when he saw the miracle, it came into his heart to sing a song. And so "then Joshua spoke" (Joshua thought in his heart what he would do to her, even as here – 10), and so "he made a house for Pharaoh's daughter" (1 Kings 7) and they said to him, "I will sing to the Lord," and so in Joshua when he saw her – he sang, saying in his heart, "I will sing, and so did Israel" (Joshua 10), and so she sang and so she did – "and he said in the eyes of the miracle, saying in his heart Who will speak?
G The well, which was opened by Yashir Yisrael, was interpreted after him as "Ali Ba'er Anu La" (Numbers 11), "A "Israel sought to build and could not build, Solomon built a high place" (1 Kings 11), the wise men interpreted it to mean that the Lord, in the name of the machashva, said, "This is to establish his simplicity." However, in his teaching, the rabbis said, "From here it is a sign of the resurrection of the dead from the Torah." And so in all of them, apart from Solomon, Which he interpreted as seeking to build and not building. And it is not right to say and to sit in this language as if it were the words written in the language of the future and the present, such as "Thus did Job" (Job 1), "By the Lord they encamped" (Numbers 9), "And it was as if the cloud were" (ibid.), according to which the word of the Lord was established and fell in it between the language of the future and between Tongue: Past, but this which was not but for an hour, I cannot sit in this tongue, nor do I dare to say that she did a thing which I could not explain to flesh and blood – for she is proud. As you translate it.)da"a to do; When he fought with his friend and the strong one overcame him, he was thrown off his horse, and both the horse and its rider were thrown into the water, and everything that he was able to do with his hands of arrogance fell into his hands because of his pride, as it is said, "For pride has done" and the song of Yahweh became my salvation, O Lord (Isaiah 12), and so all the song will come out like a talisman, I am the mightiest of all songs and all What – is there a man of war, the Lord is his name, and so is all of them? Another thing is that he is proud, and will destroy him, and he will still live in him, and not like a king of flesh and blood and there is no horse or chariot in him. The two are bound together, one by the other, and the waters lift them up and go down to the deep, and they cannot be separated: (Makhilta)

Therefore, "He raised them up to the height of a terrible mountain" (Daniel 3). And a proverb teaches: One Level. The Shelich, inscription says Ramah, and another inscription says Yarah, teaching that they ascended to the height and descended to the abyss, just as "From Me: Yarah is the cornerstone" (Job 38), from the height to the bed.

Verse 2

O my strength and my song. Unklos will sing, "Strengthen me and praise me," O my strength, and you will sing, and I will
A be amazed at the language of the call, which has no equal in its pronunciation, except in the three positions it has.
And every one of the stars is a dot of the letter "Shuruk," "The Lord is my strength and my help" (Jeremiah 16), "The sky is my strength and my strength" (Psalm 59). And so all the letters of the daughter of Shethi, the dot of the letter "Lapum" are the dot of the letter "Gon Oz," when it is lengthened into a triple letter and the second is not in the "Hataf," the first is a dot of the letter "Shuruk," as "And he took away their burdens" (Isaiah 14), all of them – – Uzzi, Roke Roke, Hok Hok, Olu Uzzi and the song of Kan, and of Isaiah, and of "And three upon all of them" (Exodus 14), and these three Uzzi were pillars, dotted with a handful of gold, and there was not a single one of them written and my songs were not and my songs, and all of them were yours to them "And it was "For me, for salvation." Thus I say, let the tongue of the call, which is not as strong as my singing, be strong, for there is a word, and it is as it is, "He who sits in the heavens" (Psalms, and not as strong as my singing)

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(123), "I will dwell in the midst of the rock" (Obadiah 1), "I will dwell in the midst of the tree" (Deuteronomy 33), and this is the praise and the song of the Lord, it was for my salvation. And the song of the tabernacle is for the name, as is "the song of the Lord" (Judges 5), "in the transgression of the Lord" (Isaiah 9), "on the word of the children of men" (Ecclesiastes 3). And the tongue and the song of the tongue "you shall not sing" (Leviticus 3). 25), "The song of the oppressors" (Isaiah 25), the tongue of the oppressor is like a shield - and his strength and his vengeance are our salvation. And do not be satisfied with the tongue, and it was, that it was not said, that we have calls from words in this tongue, and this is its example: "The walls of the house were all around the temple and the courtyard, and he made ramparts all around" (1 Kings 6), It would have been said, "She made a round rib." In the words of the days: "And the children of Israel dwelt in the cities of Judah, and Rehoboam reigned over them" (The Chronicles of the 2nd century), it would have been said, "Rehoboam reigned over them." "From my anger the Lord consumed them and they were slain" (Numbers 14), it would have been said, "They were slain." "And the men whom Moses and the "And they died" (Isa. 33:1) His death: He would have said, "And he who did not set his heart on the word of the Lord and departed" (Exodus 9), He would have said, "This one departed from me." In his glory he was revealed to them and they saw him in a vision, you saw a cloud on the sea that they had not seen: the prophets (Mekhilta) and they saw him.

Onkelos translated them into the language of Noah – "Noah, who is a mourner" (Isaiah 33), "To Noah" "Sheep" (a name for those who come into the world, like "What is your uncle, and the tongue of a sheep is evil, I will tell you his evil and praise him, 55). Another "From my father's house and from my father's house, my brother

Verse 3

The Lord is a man of war. A man of war, as is "a man of my delight" (Ruth 1), and every man is translated as a hero. : –Baal, so “you became strong and became a man” (1 Kings 2)

Zain Ela, in whose name he fought; As David said, "And I will come in the name of the Lord. His battles are not smitten by me; in the name of the Lord of hosts" (1 Samuel 17). Another thing, the name of the Lord - even in the hour when He fights and avenges them from their enemies, He holds to His measure to have mercy on His creatures and to feed all in the land of their enemies; and not according to the measure of the kings of the earth, when He is engaged in war, He turns away Himself. From all affairs and there is no strength to do this: and this (Makhilta)

Verse 4

He shot in the sea. "My sword is in the sea," my sword means to shoot, and so he says, "He who shoots will shoot" (Exodus 19). He will strengthen his hand, and the LORD will be with him in his place, and he will act - he willstrengthen his hand.

:And chosen. A word. As it is mounted, laid down, called holy.

They were drowned. There is no drowning except in a place of clay, as in "I drowned a dove in the rock" (Psalms 69), "And Jeremiah was drowned in clay" (Jeremiah 38), teaching that the sea was made of clay, to repay them according to their measure: that they had served Israel with clay and with bricks (Mekhilta)

Verse 5

They will cover it. As it is, and the Lord will be with you; and your ways will be called by you, as it is, "and your flocks will increase" (Deuteronomy 8), "they will be satisfied with the abundance of your house" (Psalm 36), and the first Lord, who is heard by the tongue of the future, thus is it interpreted: He will be immersed in the waters of the end, so that the waters will return and cover them. He will be covered with nothing :For example, if it is called by its point, and its path to being a point will be closed from the beginning

Like a stone. And in another place "they will be like a bird", and in another place "they will be like a straw", the wicked like a straw, who walk and devour, ascending and descending, wise like a stone, and the wise like a bird that rests from the hand :) Mechilata (

Verse 6

Your right hand, your right hand. Two times, when Israel does the will of the Lord, the place of the north will be done on the right hand :)

We will see your right hand, O Lord, glorified in power. To save Israel, and your right hand, which is strong, shall shatter the enemy. But I can do two things with one hand; and to make it simple, your right hand, which is strong, shall shatter the enemy. What can I do to a man whom you call your right hand, which is glorious in power, what can you do? Your right hand, O Lord, shall shatter the enemy; And how many are the readings: For example, "For behold, I will slay your enemies, O Lord; for behold, I will slay your enemies" (Psalm 102), and their likenesses are glorious. The 4th verse is enough, as is "I have multiplied a people, I have served in the cities" (Lamentations 1), "I have stolen a day" (Genesis 31)

The enemy will tremble. It will always tremble and crush the enemy; and similarly, "And they will tremble and crush the children of Israel," in Judges (10:8). (Da'a – Your glorious right hand in power breaks and subdues the enemy)

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Verse 7

And in your greatness. This is the hand that alone strikes the enemy – when he is exalted in his greatness, then his towers will be destroyed, they will be destroyed easily and quickly, when he sends wrath upon them, they will even devour him – and if in his greatness he is alone an enemy :
(And who are the ones who rise up against me? If they rise up against destruction. You will be destroyed by Horus, your destroyer, those who rise up against you, Israel; and so he says, "For behold, your enemies will be a terror" (Psalm 53), and what is the meaning? "They will take up a secret against your people" (Ibid.), and for this he calls them his enemies of the place

Verse 8

And by the breath of your nostrils. The word of the scripture is like a blazing torch in the Shekinah, like a king of flesh and blood, so that the ears of the living may hear, like the mouth of the Lord, that they may understand the word; when a man is angry, a spirit comes out of his nostrils; And so "a smoke goes up in his nostrils" (Psalms 18), and so "and the spirit of his nostrils devours them" (Job 4), and this is what He said, "For my sake I will prolong your breath" (Isaiah 48) - when he was angry, his breath was long, and when he was angry, his breath was short, "and I will sanctify them - I will seal their noses and because of my sanctification, men whose noses are in my nostrils, I will make them smoke in my mouth. And the spirit that will not go forth, to you – in your path, I will seal their noses, as "cleansed with a seal" in the Sabbath mask, so it appears to me. And all anger, even though I call it so; burning even as "and my strength is hotter than a fire" (Job 30), to a burning and pointed tongue, whose nostrils are heated and sting in the time of anger, And the anger of a scoundrel is as hot as the desire of a scoundrel, and so is the heat of the tongue of heat, therefore it is said, "And his anger was kindled in him" (Esther 1), and in the groaning of the heat it is said, "His knowledge was cooled."

"God" (name)

Water has piled up. Onkelos translates it into the language of Aramaic, and into the language of Tzachot, which is called "a heap of wheat" Ned Yochich: They have piled up. From the breath of the Spirit that came out of your mouth they were dried up (Song of Songs 7), and they stood as it were: the waters, and they became like waves and mountains of a heap, which are high: as in 50. When translated "coarse" - like a wall 50. In the language of a gathering and a gathering, as in "a harvest in the day of the harvest" (Isaiah 17:11), "a gathering of a gathering" (Psalm 33:7), it is not written a gathering of a gathering If there were a cloud, and if there were a cloud like a cloud and a cloud gathered together, it would be written as a cloud from the waters of the sea, if there were a cloud gathered together and gathered together, and so "they stood up one by one" (Joshua 3:13), "and they stood up one by one" (ibid.), and there is no cloud rising up and standing in clouds, nor in walls and piles, and no cloud is to be seen. But in the same way

How much

"My tears flow in your presence" (Psalm 56:9), "The presence of the milk floweth" (Judges 4:19)
And they became like stones, and the flowing waters froze. As it is said, "And they froze me like cheese" (Job 10:10), which hardened the Egyptians on the stone with strength, and we fought them with all kinds of hardships.
In the heart of the sea. In the depths of the sea; and the way of calling the word thus, "even to the heart of the heavens" (Deuteronomy 4), "in the heart of the goddess" (2 Samuel 18), to speak of the essence and force of the word

Verse 9

The enemy said to his people, "When you judge them with words, I will pursue and overtake them and divide the spoil with my servants and my servants. You will be filled with them, my soul, my spirit and my desires. And do not be satisfied with the wilderness, which speaks of them, you will fill it with this language: "For the land of the Negev has been given to me" (Judges 1:15), as it is - you will be filled with them, the Lord of hosts You gave me, "And they shall not speak peaceably" (Genesis 37:4), as He spoke with them, "My children shall go out from me" (Jeremiah 10:20), as He went out from me, "I will tell them of the number of my steps" (Job 31:37), as He said: I will tell them, even here "fill them" - fill my soul with them Arik Harbi. I will draw, and because of the name that is the one who spits out the cloud When it is taken out and left empty, the tongue of emptiness falls on it, as "the empty ones who drink" (Genesis 42:35), "and his vessels will be emptied" (Jeremiah 48:12). And do not say that the tongue of emptiness does not fall on the one who comes out, but on the bag and on the sack and on the horse, "Empty my sword" is the tongue of the vessel that comes out of the mouth, but not on the sword and on the wine, And he pressed his anger on "and spit out his children" (Genesis 14:14), I will curse my enemies, the tongue of him who comes out, "from the fat that is spit out" (Song of Songs 1:3), "and he did not spit out any of my vessels" (Jeremiah 48:11), the vessel did not spit out, is it not written here, "the wine did not spit out any of my vessels", the tongue of him who comes out is turned to wine, And so "they have drawn their swords against the face of your wisdom," they said (Ezekiel 28:7): "Inherit it." The tongue of poverty and poverty, as "an heir and a tithe" (1 Samuel 2:2)

Verse 10

:Spirit. The tongue is hollow, and therefore "He also breathes upon them" (Isaiah 40): They sank. They sank, they sank, their tongue became like lead.
Abar, Plom Balaz

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Verse 11

In silence. In the firmament, as it is written, "And the rams of the earth shall take away" (Ezekiel 17). "My harts shall help me, O Hosah" (Psalms 22).

Terrible praise. I fear to speak of your praises, lest they be diminished, as it is written, "To you is silence, praise" (Psalms 65:2).

Verse 12

Your right hand is bent. When the Lord bends His hand, all the wicked fall and are crushed, according to the saying that everything is given in His hand and falls in His bending; and therefore He says, "And the Lord bends His hand and the helper stumbles and the helper falls" (Isaiah 31), a parable of the vessels of the zakuchit that are given in the hand of man, when He bends His hand a little and behold, they fall and are broken :) Mechilata

The earth will swallow them up. From the place where they deserved to be buried with a reward, which the righteous Lord said (Mekilta)

Verse 13

Management. The tongue manages, and the enclos will curse the tongue, the bearer and the sufferer, and it is not accurate to interpret another tongue: Hebrew

Verse 14

:Irritation. They become irritated

and come out in anger, as the interpreter of the words of O Philistia, because they slew the children of Ephraim, they hastened the end: the seas, and slew the men of Gath (Mekilatha).

Verse 15

The champions of Edom, the mighty ones of Moab. And did they not fear at all, that the mountains did not go up to them? :Is it not because of the groans that they were groaning and groaning over the pride of Israel (Yalkut Shimoni)

They were mocked. They were mocked, as it is written, "With many thousands shall we be mocked" (Psalms 65), saying, "They are come against him, to consume him, and to inherit his land" (Mekhilta).

Verse 16

:Pray for them, O Lord. For those who are far away.

:And fear. On the relatives, as it is said, "For they heard that he had put them to shame and to fear" (Joshua 2:11).

:Until it passes, until it passes. As translated

You have loved the message of the nations, as a thing purchased with precious blood, which is dear to man.

Verse 17

He will be gathered to the land, so that it will not be said, "We will bring him" (Baba Batra 19) :Tabamo. Moses was prophesied not to be like the throne of the high place that you have made (Mekhilta) :A place for your rest. The sanctuary of the table is the sanctuary of the Lord. The altar is a great pillar, to separate it from the ark of the covenant that is behind it, the sanctuary that your hands, O Lord, have established. Lover of the Holy House, that the world was created with one hand, that it was said, "My hands laid the foundation of the earth" (Isaiah 48), and sanctified with both hands, and how can I build it with both hands? At the time when "the Lord shall reign forever: - and the time" is coming when all His kingdom will come

Verse 18

Forever and ever. To the tongue of the world, the Lord is a secret, to you it is open, but "I am the One who knows and witnesses" (Jeremiah 29), who is the Lord, it is a summary.

Verse 19

:For Pharaoh's horse came. As it came

Verse 20

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And Miriam the prophetess took. Where did she prophesy? When she was the sister of Aaron, before Moses was born, Aaron's sister said, according to the word of the Lord, "My mother will bear a son, and so she will be born a son." (Page 12). That is: They were angry with her when she cried out, and she was called by his name.
:The drum. My instrument is a singer.
In tambourines and in the sick. They were righteous, for God performed miracles for them and brought them tambourines: from Egypt (Mekhilta)

Verse 21

Miriam And Miriam answered them. Moses said, "Sing a song to the people." He said, "And they were tormented after him, and said, "Sing a song to the women." (Sotah 30)

Verse 22

And Moses went. He helped them in their grief, for the Egyptians had adorned their horses with ornaments of gold and silver and stones. The spoil of the sea was great, the spoil of the Egyptians, which was said to be good, and Israel was brought out of the sea, and they were brought to help them in their distress. He helped them in their distress. He said, "I will make for you towers of gold with studs of silver" (Song of Songs 1). :Karham

Verse 23

And they came to Marta. As it was with Marta, the "A" at the end of the ark in the place of the "L" at its beginning, and the "Y" was in the place of the "A" rooted in the ark of Marta, and its reddening, when it was attached to the "A" that is added in the place of the "L", the "A" of the root will be turned to the "Y"; And so all the AH that is rooted in the tabernacle will turn to YHWH in its blasphemy, as it is said, "He is not in Me" (Isaiah 27), "And His anger burns in him" (Esther 1), and the AH that has the root "Ebed and Ama" (Leviticus 25), "Behold, you will turn to YHWH because you have turned to the remaining AHWH, and so my mother Bilhah" (Genesis 30), "For the soul is life" (Genesis 2:7), "And you will contaminate his life for bread" (Job 33), "Among the high places" (Judges 4), "And you will restore the high places" (1 Samuel 7)

Verse 24

And so the way for the And we will go. He worked in tongues, and therefore the translation is He worked in tongues and you will be moved, tongue of complaint to turn the word to man – from complaining, from being afraid, and not saying "complaining," "being afraid," and so it will be said: The speaker of the Hebrew Bible, the Lord of hosts, turns the word to him in his saying, "Lord of hosts."

Verse 25

There is a place for him. In Mara, they were given a portion of Torah passages to study, Sabbath and a red cow: and they judged (Sanhedrin 56)
And there they tried. The people, seeing the hardness of their necks, who did not obey Moses in the language of Joppa, said, "Pray for us, that we may have water to drink, lest we drown him."

Verse 26

:If you hear a rumor. This is a Kabbalah that they will accept upon them: Do it. It is a work.
:And you listened. Incline your ears to listen carefully.
All His laws. Things that a king does not cut off, without reason, and the evil one is angry with them: What is forbidden in them? Why are they forbidden? Like wearing a robe with them and eating a pig and a red cow and how they are brought forth :) Day 67)

He said, “I will not put it on you. And if I put it on you, it is as if it had not been put on, for I, the Lord, have healed you.”
And I will teach you Torah and commandments, that you may be saved from them, like this disease, and by my word they will be healed, for I, the Lord, your healer, will bring you to my hands, this disease, and therefore He says, "He who says to a man, 'You shall not eat this thing,' will be a healing to your servant" (Proverbs 3:11).

Verse 27

Twelve springs of water. According to the twelve tribes, they were given to them: And seventy palm trees. According to the seventy elders (Mekhilta)

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Chapter 16

Verse 1

On the fifteenth day. This day of rest was interpreted, according to the fact that on the day of the burning of the fire, which they had left and were in need of manna, to the extent that they ate from the remnant of the camp sixty-one meals and manna came down to them from Egypt: on the sixteenth of Iyar, and on the first day of the Sabbath, it was as it was in the tabernacle of the Sabbath (Lev. 7:11).

Verse 2

:Vilno. According to Shekel, the bread

Verse 3

Who would have died? We are dead; and it is not said, "We will die," but "We will do as we have done, we will camp, we will return." To do, we will camp, we will camp, we will die. Translated as "If they had died," in Numbers 14:2 (— The Levites and they were dead.

Verse 4

: A word from day to day. The daily food needs will be gathered on its day, and not the day for tomorrow's need (Mekhilta) And not for the sake of forcing us to walk in my Torah. If they keep the commandments of the funerals in it, that they do not leave any of it: they go out on the Sabbath to gather.

Verse 5

:And it was a second. For the day and the day after the second. Because they were accustomed to gather day by day, that is, the day of the Sabbath; I say, "He who brings and measures it day by day, after he brings it, he shall find it twice as much by measure as he gathered—and it was twice as much." And this is why he gives it to you in gathering it, it was found for bread twice as much. –And this is the day to gather bread from the second day, and we give you a blessing, O Puishen, in your house, to the fullness of the Omer for bread for days –On the sixth day: days

Verse 6

:Evening. As it is for evening, and you know that the Lord brought you out of the land of Egypt. As you said to us, "Because you brought us out," you shall know: for we are not the ones who brought you out, but the Lord brought you out to fleece you of your sheep.

Verse 7

And you will see. It was not because of the glory that it was said, "And behold, the glory of the Lord appeared in a cloud," but so he said to them, "Evening, and you will know that it is in his hand to give you whatever you desire, and he will give you flesh, but not in the sight of his glory." It will be given to you, because it is not proper for you to ask for it and then to break it up completely, and the bread that you asked for your need, in the morning, he brought it to you on your way, because it took six hours to prepare it. In the morning you will see the glory of his face – and It is stated in the Qur'an (Yuma's Day): he will remove his burden and his burden, as 'You have placed your burden on the Lord. How much is that on the Lord? And we rested what. What shall we reckon? Because we depend on you. That you may feed them all, and your sons, and your wives, and your daughters, and a great multitude. And because of my strength, I need to interpret the meaning of the word "thou shalt do" from the face of its fish and its name, because if it were weak, I would interpret it with the meaning of the word "thou shalt do", as it is written "And the people wept over Moses" (Exodus 17), or if there was a fish and there was no Yod in it and its name was called, I would interpret it with the meaning of the word "thou shalt do", now it is "He hears it" (Numbers 14) They hanged others, as they did with the spies "and they hung all the people on him

Verse 8

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Meat to eat. But not to satiety; the Torah teaches in the way of the land that one should not eat meat to satiety. And what is the meaning of taking bread in the morning and meat in the evening? For the bread which they asked was lawful, which I say is possible for a man without bread; but the meat which they asked was not lawful, which was to them much death, and even though it was possible for them without meat: Therefore was given them in the hour of trouble not lawful (Yoma A.H.)
:About whom you complain. The others who hear you complain.

Verse 9

:Come near. To the place where the cloud descends.

Verse 10

Verse 11

Verse 12

Verse 13

: Peace. A very fat and fat type (Yuma A.H.)
There was a layer of dew. The dew lay on the man, and in another place it says (in Numbers 11) "And the dew fell on the ground, and the man descended upon him, and he returned and the dew descended upon him, and he was like a man in a box (a day there)

Verse 14

And the layer of dew rises, etc. When the heat shines, the dew that is on the manna rises to the heat, just as dew rises to the heat; even if you fill the opening of an egg with dew and close its mouth and let it rest in the heat, it rises from its place in the air. And many of them said, "The dew ascended from the earth in the air, and was like a cloud that lay down: 'The dew was revealed from the manna, and they looked, and behold, on the face of the wilderness, and it was like a cloud."
: –A thin, rough thing.
It is revealed, and there is no likeness in it. And it is said that a tongue is made of a substance, and

Like a village. Like a village, like a mountain, "like a mountain stone" (Isaiah 27), and it was of a black color, like a damarinan covered with blood "the mountain and your armor" (Chulin 58). "Like a village, like a hill, like a hill, thin As a scythe. Thin Tinbash Balaz, who was a scythe, a thin scythe from the top; "And as a scythe" that Unklus added, is on the Hebrew tongue and has no meaning in the verse

:

Verse 15

Who is he? He prepared a meal, as he was called. "And the king commanded them" (Daniel 1): "For they knew not what it was. That they should call it by its name."

Verse 16

:Omar. The name of the
Midianites, the number of souls that a man has in his tent, you shall take an omer to every Golgotha. :The number of your souls. My hands.

Verse 17

The one who increases and the one who decreases. Some gathered much and some gathered little, and when they returned to their homes, they measured it with an omer.
19 A man gathered some, and found that the more he gathered, the more he did not exceed the sheaf of grain that was in his tent, and he said: "He did not find any shortage of sheaf of grain." And this was a great miracle that was performed in him.

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Verse 18

Verse 19

Verse 20

:And the people were scattered. Dathan and Abiram :And
the worms were scattered. The tongue of deceit
And he was ashamed. This is what is called the filth, which at first was shameful and at the end was swallowed up, as it is said, "And he was not ashamed, and there was no deceit in him," and so is the way of all those who swallow (Mekhilta)

Verse 21

And the sun became hot and melted. What remained in the field became sick, and the goats and the sheep drank from it, and the nations: the world hunted from them and tasted the taste of manna in them, and they knew what Israel's trial was.
And melted. It is melted, the tongue of the oppressed, on the hands of the sun warms and explains, the doctrine of "Freer Blaz", and his example: In the Sanhedrin at the end of four deaths

Verse 22

Gather the second bread. When they measured the grain for their gathering in their tents, they found it twice as much, two omers for one.
And the Midrash of the second bread, that day was changed for praise in its smell and taste (ibid.): –Agada: The
second bread and they said to Moses. He said to him, "What day is this?" And from this it is learned that Moses had not yet told them.
R And they were so amazed that they asked what this was, but the interpretation of the Sabbath was revealed to them. And it came to pass on the third day that the word of the Lord came to them, which I revealed to you, and so the scripture was fulfilled, which said, He is from you, and he was not delivered from the whole world.

Verse 23

What you bake in the oven, bake all day for two days, and what you need to boil in water, boil today. For baking, the tongue is dipped in bread and the tongue is boiled: in boiling

:For the guard. For the genizah

Verse 24

Verse 25

And Moses said, "Eat it today," etc. It was dark when they were accustomed to go out and gather it, and he came to ask: "If it goes out, then bring it." He told them that they had eaten it in the morning, and in the evening they returned to him and asked him, "What is your meal?" Yared Od said, "Today is not their Sabbath." He saw them anxiously waiting for the manna to be cut off, but they did not find it. What is the meaning of today? Today you will not find it, but tomorrow you will find it.

Verse 26

And on the seventh day is the Sabbath. It is the Sabbath, in which there shall be no manna; and the scripture came not but for many days: the days of atonement and good days.

Verse 27

Verse 28

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They are protected by the hands of the wicked – as far as they are. The parable of the sower is, "In my hand came forth a leper": the kosher

Verse 29

A miracle was performed every See. In your eyes, for the Lord in His glory warns you about the Sabbath, which is holy. Sabbath evening: to give you
bread for days: each man sat under his own. From where the wise men gathered, four cubits to go out into the field (Aruvin 111) That is –Let no one leave his place. It is a thousand cubits of the Sabbath boundary (mekilta), and not in a literal sense. not the principle of reading about the manna collectors, as it is said. : –Thamomin is not just a writer's talk

Verse 30

Verse 31

And it was like white coriander seed. A herb called coriander, and a seed that was white and not white, and a manna was white and was white. : –Laban, and it is not likened to a seed of a goat, except in the matter of the circle, as a seed of a goat was like a sprout. In a pot that is fried in a pan, and they read it, they do not write it in the language of the Mishnah (Pesachim 37), :And it is the translation of Onkelos

Verse 32

:For the guard. For the genizah
For your generations. In the days of Jeremiah; when Jeremiah was a prophet, why do you not study the Torah? And they said, "We will rest from our labors and study the Torah, from where will we be free?" He brought out to them the scepter of Haman, and said to them, "You have seen the word of the Lord, which we did not say, 'See, see.' In this your fathers were entreated, the multitude: 'Let them send the Lord to the place to prepare food for those who fear him.'"

Verse 33

:Jar. A clay jar, as translated
And he laid it before the Lord. Before the ark; and it was not said, This is called, until the tabernacle of the congregation was set up, but: As it is written here in the parshath of Haman

Verse 34

Verse 35

Forty years. And didn't they miss thirty days? That on the fifth day of the month of Iyar Yarad, the manna began to fall to them, and on the fifth day of the month of Nissan, it ceased, as it is said, "And the manna shall cease from the morrow" (Joshua 5:11)? Doesn't the Maggid say that the cakes that were made: Israel out of Egypt tasted the taste of manna (Kiddushin 38)
To a pleasant land. After they had crossed the Jordan (which means that beyond the Jordan is a good land, as it is said, "Come over and see the good land that is beyond the Jordan," and the translation of the word "come" is "come") to the edge of the land of Canaan. the border At the beginning of
before they crossed the Jordan, it was The plains of Moab. Were they found to be like this? Was it not in the plains of Moab, when Moses died in the seventh month of Adar, that the manna of the land was cut off from the land of Gilead,
" And they were satisfied with the manna they had gathered that day until they offered the omer on the sixteenth of Nissan, as it is said, "And it shall be eaten: from the land on the morrow after the Passover" (Joshua 5:11).

Verse 36

The tenth of the ephah. The ephah is three hins, and the sheave is six hins, and the sheave is four hins, and the sheave is six eggs: the tenth of the ephah is found to be thirteen eggs, and five eggs, and it is a watch for the sick and for the rest.

Chapter 17

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Verse 1

Verse 2

:?What are you trying? Saying, "Is it possible to give water in the land of Zion?"

Verse 3

Verse 4

: Soon. If I were to be a little more stony and

Verse 5

"Go before the people. And see if they stone you. Why have you come out to be bold against my children?" (Shemot Rabbah)
And take with you some of the elders of Israel. For a witness, that they may see that water shall come out of the rock by your hand, and they may not say, "There were springs there
from of old, and with your rod with which you smote the river." What is the meaning of "with which you smote the river"? Except that Israel should be smitten by it, Pharaoh and his servants – as they say about the rod that it is not prepared except for the purpose of repaying it. Thus it is said that when you have struck it with the light, it will now see that it is for the good, and the Egyptians: prepared (Mechilta)

Verse 6

And you struck the stone. It was not said of the image, "A stone," because the rod was of a strong type, and its name was: Sanphirinon, and the image was broken before it (ibid.).

Verse 7

Verse 8

And Amalek came and said, "Samach, this is the way to the place where he was, saying, 'I am among you, and I am a summons to all your neighbors, and you say, 'Is the Lord your God?'" If he were to come and take you and you and go out on your way, would he be his sign and would you know where I am? A parable is told of a man who had his son on his shoulder, shouting, "I am yours," and he gave him a second, and then the son saw a desire and said, "Father, take this desire and give me a third."
He hurt a man. He said to the same son, "Have you seen my father?" His father said, "No."
You: Who knows where I am? They threw him from his presence, and the heart came and sat down (Tanhuma Yitro)

Verse 9

; Wherefore the wise men said, Let the glory of thy disciple be, and the beloved of thee be equal to him. And you Choose for us. Lee – as you are; and your friend's honor is as great as your master's, from where? As it is said, "And Aaron said to Moses, 'My Lord is in me,'" and was not Aaron greater than his brothers, and his friend's honor was as great as his master's. And your master's honor is as great as the heavens from where? As the world says, "They are all guilty, those who rebel against you are as if they rebelled against My Lord Moses, all of them" - in the Kaaba A word from

And the bread came out. Out of the cloud came bread.
:Tomorrow. During the war, I stood
Choose for us men. Mighty men and fearing sin, whose righteousness will be their help. Another thing – choose for us: men who know how to nullify sorcery, for the Amalekites were sorcerers.

Verse 10

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Moses, Aaron, and Hur. From the place of fasting, which required three to pass before the ark, which in fasting was: Sheruim (Mekilta): Hur. She was the daughter of Miriam, and Caleb was in the high place (Sotah 11)

Verse 11

When Moses raised his hand, the battle was won, as it was written in Genesis.

Verse 12

And Moses' hands were heavy. And it came to pass, when he had taken the law, and the manna was behind him, that his hands waxed heavy: and they took it. Aaron and Hur A stone was placed under him. He did not sit on a chair or a stool. He said: Israel was in trouble, but I was with them in trouble (Taanit 11): And his hands were firm. And Moses had his hands in faith, the heavens were spread out in faithful prayer and was steadfast until the sun came. For the Amalekites were calculating the hours in Israel, at which hour they were victorious, and Moses caused them to be overcome by fire and brimstone. The Hours (Tanhuma)

Verse 13

And Joshua was weakened. He cut off the heads of his mighty men and left none but the weak among them, and he did not kill them all, hence: We are the measures that they made according to the word of the Shekinah (ibid.)

Verse 14

:Write this as a memorial. Amalek came to fight against Israel before all the nations, and tell it in the ears of Joshua. He who gathers Israel into the land, who commands Israel to settle his inheritance; :Here it is implied that Joshua will be saved from gathering Israel into the land (ibid.) :For I will wipe it out. Therefore I warn you thus, because I desire to wipe it out.

Verse 15

And his name was called: Of the altar of the Lord, a miracle. The Kaaba has done for us a miracle. Not that the altar is called the Lord, but the one who remembers that the name of the altar is: Remember the miracle that the place did – the Lord is our miracle

Verse 16

And he said: Moses. For the hand is upon the throne of the Lord. The hand of the Lord is lifted up to rule over His throne, to be a worldly war and enmity with Amalek, and what is a throne that is not called a throne? And even the heavens are divided in half? The Lord has ruled that there is no place for them and A The name will be Shalom and the no place for them until the name of Amalek is completely wiped out, and when his name is wiped out throne Shalom, of which it is said, "The enemy will be destroyed, and they will be saved" (Psalm 9). This is Amalek, of whom it is written, "And what is his transgression?" (Psalm 119), of whom it is said, "He will be saved" (Amos 1), "And the cities will be destroyed, and their memory will be forgotten." :After him? "And the Lord shall sit for ever" — The mountains of the name are peace, "He hath established his throne for judgment" — The mountains of his throne are peace

Chapter 18

Verse 1

And Jethro heard. What tidings did he hear, and came? The roaring of the sea, and the battle of Amalek. Yitro, Chovab, Heber, Keni, Putial; Yither, Yitro. Seven names were given to him: Reuel, Yither, and Hezekiah, and he kept the commandments, and he added one letter to his name; Because one of the Torah's verses says, "And you shall see"; it will be revealed, when you convert Chovab, who loved the Torah; Chovah is Yitroh, as it is said, "From the sons of Chovah, Moses' son-in-law" (Judges 4:11), and the Omer says, "Reu'el is his father, who is Yitroh," and what does it mean when it says, "And it was understood: Reu'el is their father"? That the infants call their father Abi'en Aba A. In the book of Sifri

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And in the past, Moses was the son-in-law of Moses. Moses was a man of great stature in his father-in-law, as it is said, "And he sat down with Yitro his son-in-law" (Exodus 4:11).

To Moses and Israel. Moses weighed against all Israel (Mekilta): all that he had done. To them the descent of the manna, and the well, and the Amalekites.

:For the Lord brought forth, etc. This is greatness above all (Ibid.)

Verse 2

and his sons. When Moses returned from Egypt, he took his wife After the messengers. When the Lord said, "The Kaaba is in Midian and in the Aaron went out to call him and met him at the mountain of God (Exodus 4:11). He said, "Who are these?" "And these are my wilderness," sons," he said. "And you, my son, are you a leader?" He said, "Is this my wife, whom I took for myself in Midian from the Egyptians?" He said, "At first we were weeping, and you came." Joseph said to them, "Your father's house has taken two of her sons and gone away." (Makhilta)

Verse 3

Verse 4

And he sought to kill Moses, and it was And he delivered me from the sword of Pharaoh. When Dathan and Abiram were found guilty of the Egyptian's crime. done: His image was like a pillar of fire (Ibid.)

Verse 5

To the desert. We also know that in the desert there was Elah in the glory of Yitro, the written word, which was Yosef: in the glory of the world and his heart was set on going to the desert, from the place of his asceticism to hear the words of the Torah (ibid.)

Verse 6

And he said to Moses: By a messenger (Ibid.)

And if you will not go out, I, your son-in-law Jethro, etc. If you will not go out for my sake, go out for your wife's sake, :for your wife, go out for her two sons' sake (ibid.)

Verse 7

And Moses went out. Great glory was seen at that hour, as Moses went out, Aaron went out, saying: And Abiah, who is he that seeth that he shall come out, and he cometh not out? (Tanhuma) And he bowed down and gave him a drink. I know not where I am, that he that boweth down to where I am, when he saith a man to his neighbor, where I am the one called: "Man" - Moses, of whom it is said, "And the man Moses" (Numbers 12)

Verse 8

And Moses told his son-in-law: To draw his heart to the Torah (Mekilta): All the trouble. That was on the sea and that of Amalek

The 4th of the 100 is from the foundation of the ark, and the 4th of the 100 is from the foundation of the ark, and the 4th of the 100 is from the foundation of the ark: from the joints; and so is the 4th of the 100,

Verse 9

And together with Jethro. And Jethro rejoiced, this was his simplicity. And what did he do in his song, sharp sharp, from the tribulation upon the tribulation: "I will destroy the tribulations, these are my words, I will fear you for ten generations, you shall not despise Aram in her bread." For all the goodness. The goodness of the manna, and of the light, and of the law, and of all that they delivered out of the hand of Egypt; even now, even if they had gone forth sixty thousand, there would not have been a slave who could have escaped from Egypt, for the land was shut up, (Mekhilta)

Verse 10

:Who delivered you from the hand of Egypt. A hard nation: And from the hand of Pharaoh. A hard king

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Under the hand of Egypt. As translated – a dull and bitter tongue; the hand that was heavy upon them was: the work

Verse 11

Now I knew. I was familiar with him who had passed away and was still alive.
Of all Gods. It teaches that she was known by all the power in the world, that she did not leave any power that did not serve her :)
:For in the thing which they have sinned against them. As they interpreted it – in the waters they have perished, and they have perished in the waters which they have sinned. Which they have sinned. And their multitudes have called upon him to speak, and Jacob has become a fool, in the pot which he has boiled: In which they have been boiled (Sotah 11)

Verse 12

:Arise. As it is heard, that it is all night :And
sacrifices. Peace offerings
And Aaron came, etc. And Moses went? And was it not he that went out to call him, and caused him to have all the glory? :Is it not that she stood and served before them (Mekhilta)
partake of its Before God. Wherefore, we partake of a meal that the disciples of the wise men surround us with, as if we essence: the Shekinah (Berachot 64)

Verse 13

And it came to pass the next day. The day of Atonement was, as it is written in my book, and what is the next day? The next day he descended from the mountain; And because of your anger, I can say that it was not from the day after the Day of Atonement, that the Lord gave the Torah before, or that it was said, "And I will make known to you the laws and ordinances," and from the time the Torah was given until that day, Moses did not sit down to judge the people, that the Lord on the 17th of Tammuz came down and broke the tablets, and the next day he went up at dawn and stayed of the Until next year there for eighty days. And he descended in the wilderness; And there is no interpretation of this as the commandment Lord, which was not said, and it was from the morrow – even to the words of the Omer, which say, "Let it be done before the giving of the Torah comes, that it should not be sent to its land until the second year" – that the Lord said thus, and Moses sent his son-in-law, and they accompanied him on the journey of the flags, which Moses said was not "We will go and encamp at the place And if it is said, "Do not leave us" (Numbers 10:29), and if this is the first time and he went, where is the sign that he returned? And if you say, that it is not said there, "He will be left without a gift of Torah," since they sent him Chobab, and his son who was left, he is Chobab, he is left, because it is written, "From the sons of Chobab, Moses' son-in-
law" (Judges 4:11). And Moses sat down, etc., and the people stood up. Chobab sat down as king. And all of them stood, and the matter was difficult to resolve, for it was a matter of disrespect for the honor of Israel, and it was so, that it was said (verse 16): "Because of you, Joshua will sit in your place." And all of them stood.
From morning to evening. Is it possible to say so? Does not every judge who judges a matter of truth for even one hour, be considered as if he had been engaged in Torah all day long, and as if he had become a partner with the Kaaba in its work, evening and morning (Shabbat 10) In the beginning, it was said, and it was.

Verse 14

Verse 15

:When he comes. As it is, because he came, the tongue was
To seek God. As translated, "to seek the wisdom of the wise" – to ask for instruction from the mouth of the wise.

Verse 16

Come to me. : –For they will have a thing coming. Why was it the thing?

Verse 17

And Moses' son-in-law said: "Thus says the king's son-in-law: 'Thus says the king's son-in-law.'"

Verse 18

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A scoundrel of the world. As translated, and his tongue as a scoundrel, flesh "sees Balazs, as it is "And he shall come up as a scoundrel" (Jeremiah 8), "As a scoundrel shall come up from the vine" (Isaiah 34), which is like a scoundrel on the hands of the heat and on the hands of the cold: bald and his strength is six and
exhausted: you too. To the multitude of Aaron and Hur and seventy elders:
for he is heavier than you. His glory is greater than your strength

Verse 19

:I will advise you and may God be with you. In counsel; he said, "If the king goes out with might (Mechilta)
You were a people before God. He sent and advised their minds to the place and asked for judgments from him.
:The things. The words of their multitude

Verse 20

Verse 21

:And you shall see. By the Holy Spirit which is upon
you: Men of valor. Rich, who have no need to flatter or to know faces (there) their words shall be so: We
shall hear True men. Those who are trustworthy, whose words are worthy of trust, who are on my hands

Greedy. They hate their wealth in the law, as it were their dominion: All the wealth is their wealth: from one to another, it is not (Baba Batra 98)
:Commanders of thousands. They were six hundred commanders for six hundred
thousand :Commanders of hundreds. Six
thousand were :Commanders of fifties. Twelve thousand
:Sherry Ten. Sixty thousand

Verse 22

:And judge. And judge, and command the tongue.
And it shall be light for you. This is the word that shall be light for you: and it shall be light. As it is said, "And he hardened his heart" (Exodus 8), "And he smote Moab" (2 Kings 3), the tongue of the Lord was

Verse 23

And God commanded, and thou shalt be able to stand. The king with might, if he commandeth thee to do so, thou shalt be able to stand, and if he tarryeth with thine hand, thou shalt not be able to stand (Mekhilta)
And all this people: Aaron, Nadab, and Abihu, and seventy elders who are now with you (Ibid.)

Verse 24

Verse 25

Verse 26

:And judge. And judge among the people.
:Yayoun. May they judge,
and therefore "You shall not transgress" (Ruth 2), as you shall not transgress, and they interpret it They will judge. As it is.
as judgment, not; the calling of the elders is in the language of my command, so they interpret it and judge, they give, they judge, and the calling of the latter is in the language of my action

Verse 27

And he went to his land. To convert the sons of his tribe (Mechilta)

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Chapter 19

Verse 1

On this day. At the beginning of a new month; was it not necessary for you to write, "On this day, what is this day?" That it may be: The words of the Torah are new to you as if the day were given (Berachot 33)

Verse 2

And they journeyed from Rephidim. Why not return and depart from the place where they journeyed, and is it not written that in Rephidim they were encamped, knowing that from there they journeyed? Is it not to say that they were helped from Rephidim to bring them into the wilderness of Sinai, what: they brought them into the wilderness of Sinai on their return, and that they were helped from Rephidim on their return (Mekhilta)
And the name of Israel was blessed. As one man in another's heart, yet all the camps remained in fear and division.
And every place that you are facing, facing the east (there) :Against the mountain. To its east,

Verse 3

And Moses ascended. On the second day; and all his ascents were in the morning, as it is said, "And Moses ascended in the morning" (Exodus 34).
Thus shalt thou say. In this tongue and in this order:
To the house of Jacob. As for the women, thou shalt speak unto them in the tongue of Rakha
(Mechilita) and tell the children of Israel. Punishments and strictness interpret unto the men, hard things as they are spoken (Shabbat: 57)

Verse 4

You have seen. It is not by your hand that I send, nor by words that I send to you, nor by witnesses that I testify against you. Have you not seen what I did to Egypt, for how many transgressions they committed against me before they did? Have you not seen what I did to Egypt? For what sins did they commit against me before they did? And I :That you were paired and I did not repay
will carry you away by your hand. This is the day that Israel shall come to Rameses, when Israel shall be scattered throughout all the land of Goshen. Yea And at a convenient hour, when they came to depart and depart, they all gathered together in Ramesses, and Onclus stoned them, and Isha, as he was, and Asa.
: –I will say, "And I will establish the word, and it shall be established in a glorious way, as if it
were soaring on eagles' wings." As an eagle carries its young on its wings, so all the birds of prey lay their young between their feet, for I fear no other bird that flies above them, but this eagle is not afraid of man, who will shoot at it with an arrow, for I fear no other bird that flies above them, so I lay my young under my feet, and not under my children, even I. I did so: "And the angel of God went forth with his wings, saying, It is well that the arrow should be gathered between me and Gob." And he came between the camp of the Egyptians and Gob" (Exodus 14), and the Egyptians were throwing arrows and stones: catapults and a cloud from their bows.

And the Father will bring you to me. As translated:

Verse 5

:And now. If you now accept it, it will be a guarantee for you from here to there, for all beginnings are difficult (Makhilta)
:And you shall keep my covenant, which I have made with you, to keep the Torah.
Precious and good stones are mine – a treasure. A treasure of love, as “the glory of kings” (Ecclesiastes 2) is mine, a glory from the nations; and you will not say to yourselves that kings carry off their treasures, so you will be, and I have no others with you, and what more is there to me than that your love is unquenchable :my
For all the earth is mine, and they are before me, and before me to speak.

Verse 6

And you shall be to me a kingdom of priests. O kings, as you have said, "And the sons of David shall be priests" (2 Samuel 8): These
are the words. They shall not be diminished or left out (Mechilita)

Verse 7

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Verse 8

And Moses answered the people's words, etc. On the morrow, which was the third day, that the mountain was in Shechem, and why was Moses your messenger to bring it back? Did not the scripture come to teach you the way of the land from Moses, that he did not say, Woe unto you, and know: Who am I that you sent me? I am not your messenger to bring it back (Shabbat 57)

Verse 9

:In the thick cloud. In the thick cloud and thick mist: And
in you also. And in the prophets who come after you (Mechilta)
And Moses told these words, etc. on the morrow, which is the fourth day of the month.
The words of the people, etc. Returning to this matter; I have heard from them that they desired to hear from you, is it not like: He who hears from the mouth of an envoy to hear from the mouth of the king, he desired to see his king (Mekhilta)

Verse 10

And the Lord said unto Moses, If ye will speak unto them, go unto the people, and sanctify them, and
command them, that they may prepare themselves for to day and to morrow.

Verse 11

And they were ready. Separated from women (Shabbat 57)
On the third day. It was the sixth of the month, and on the fifth day of the month, Moses built the altar under the mountain, and there was no beginning or end in the Torah: –Metzevah – the whole matter that is said in the interpretation of the verse and the judgments: in the sight of all the people. From teaching that there was no blemish in them, that they were all healed (Mekhilta)

Verse 12

From the mountain and heaven :And the limit. Set them bounds for a sign, that they should not come
near. :To say. The limit is said to them, Keep them from going up from here and there, and warn them against it.
:And touch its edge. Even its edge

Verse 13

Shoot, shoot. From here to the stoned ones who were rejected to the stake from the house of the stoned one that was two stories high (Sanhedrin of the "H"):
"Shoot. Throw the stake to the ground, as if it were a stone in the water
during the year. When the Jubilee is long, the sound of the trumpet is a sign of the removal of the Shekinah and the cessation of the sound, and the direction: that is, they are the leaders
of the burnt offering. It is a ram's horn, which is In Arabia they read: "The trumpet of the ram of Yitzchak is called Jublah, and the trumpet of the ram of Yitzchak is called Yitzchak." (Parts of Rabbi Eliezer 31)

Verse 14

From the mountain to the people. Teaches that Moses did not turn to his business, but from the mountain – to the people (Mekhilta)

Verse 15

They were ready for three days. At the end of three days, which is the fourth day, Moses added one day from his knowledge according to the words of Rabbi Yose, and to the words of the Omer who said in the sixth month we gave the ten words, Moses did not add: "Moses said nothing, and to the three days as to the third day."
Don't approach a woman. All three days, so that women may be immersed on the third day and be pure to receive the Torah, if they use it within three days, what will the woman who has had an emission of semen after her immersion and return and become unclean, but after she has waited three days, the discharge of semen will be foul and not visible: to sow, and she will be pure The one who is defiled (Shabbat P'6)

Verse 16

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to do so that –The sound of the ox. From the teaching that the elders have in their hands, what is not the way of flesh and blood the multitude is eager to learn; and therefore it is said, “Arise, go forth to the valley, and arise, and go forth to the valley, and behold, there: the glory of the Lord stood” (Ezekiel 3:11).

Verse 17

Towards God. It says that the Shekinah will come out to call you as a bridegroom comes out to call a bride, and this is what the Lord said: From Sinai it came (Deuteronomy 33), and it was not said to Sinai it came (Mekilta)

At the bottom of the mountain. According to his teachings, at the foot of the mountain; and he taught that the mountain was torn from its place and fell upon them: like a rock (Shabbat 58)

Verse 18

Smoke cleared. There is no smoke, this is a word, which the Lord of the heavens opened, but the tongue does as he said, watch, hear, so you shall interpret it as a whole, and you shall not smite it with a stone, and all the smoke that is called a dot is a little: because they are the word of
the furnace. Of lime; it will consume like this wick and will not be left, it will not burn in the fire to the heart of heaven (Deuteronomy) We give to the children of Simon (4), and what is the talisman of Kibshan? To break the ear, what is it that it can do to the hearing of Yashua (Hosea 11), and for who gave strength to the lions? Is it not so? The stranger to them; when he goes out like a lion to break the ear, and the inscription says, "He will rule over them like a lioness," do we not prepare and compare him to his children as I do? He was given a voice that could be heard; when he went forth, his voice was like the sound of many waters (Ezekiel 43), and because of To break the ear of the waters, is it not? And you have made him, in his likeness, in his likeness – as it were (Mechilta)

Verse 19

It is getting very strong. The leader of the laity always says that his voice is weak and hoarse, but: "Here he is, very strong, and why is he so angry?" To break their ears, so that they will not be able to hear Moses speak. When Moses was speaking and delivering the words to Israel – which the mountains did not hear from the mouth of the mighty God – he helped him to give him strength so that his voice would be strengthened and heard and carried. But I, and it shall not be for you – :)name(

On a word – they will answer with a voice. They will answer on the word of the voice, as if a man were to answer (1 Kings 18): The man, to bring him down

Verse 20

And the Lord came down upon Mount Sinai. He descended upon it from the morning, saying, "For I have spoken with you from heaven" (Exodus 20), teaching that the heavens above and below were bowed down, and the sheep were spread out on the mountaintops like a bed on a bed: and the throne of glory descended upon them (Mekhilta).

Verse 21

The witness among the people. Command them not to go up the mountain.

Lest they destroy, etc. That they should not destroy their position, by the hand of the Lord, to see, and they should come near to the side of the

mountain, and many should fall from it. All that falls from them, and even they alone, is counted before me as many (there) lest they destroy. All destruction separates the assembly of the building, even those who are separated from the position of the people who destroy the position

Verse 22

:And the priests. Even the firstborn that are served by them (Zebachim 15): Those who approach the Lord. To offer sacrifices, even they will not rely on their own calculations for burnt offerings: They will be sanctified. They will be ready to stand on a pillar: Lest it break out. A tongue will break out; He will kill them and make a breach in them

Verse 23

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The people will not be able. I am not your servant to testify against them, that the mountains are deserted and they stand today for three days, and they will not be consumed by the high places that they have no power to offer.

Verse 24

Go down. And you shall hear them, that they hasten the man before he is done, and they shall return and hasten him at the hour of his doing (Mechilta) and you
shall go up, you and Aaron with you and the priests. They shall be with you, and you shall go up, saying, "Moses shall approach Aaron, and Aaron shall be left among the for themselves, and take half for himself, and the priests shall take half priests, and all the people shall not destroy their place to go up to the Lord" (ibid.).
Lest it burst in them. Although it is a point of a small-sized fish, it does not move from its cut, so is the way of every fish that is pointed: from the beginning, when it is high, it comes in a dash, the point changes to a small-sized fish.

Verse 25

And he said unto them, This is the vision.

Chapter 20

Verse 1

And God spoke. There is no God but Judge; According to the six interpretations of the Torah, if a man does something and accepts a reward, and if he does not accept a reward for it, he can even say ten things, "Yes," and he said: God - judge Pharaoh (Mekhilta) for all these things. From the teaching that the
Kaaba said ten things in one word, what is it that I can explain to a man to say yes, if so, what is the meaning of the word? And I, and it shall not be yours? Who returned and interpreted every word: And he spake within himself (Ibid.)

And Lao Lao (name) :To say. Teach that they were angry about it.

Verse 2

who brought you out of the land of Egypt. It is fitting that you should be my servants; It is said, "I am the one who appeared in the waters like a warrior, and I am the one who appeared here like an old man full of compassion," - who said, "And under his feet, as the daughter –The sapphire (Exodus 24), this was before him at the hour of service, and like the splendor of heaven, from which he was redeemed of the house of Hovel does, and I am the one who urinates in the mirror, do not say, 'These are my two idols, I am the one who brought you out of Egypt' - voices in the wilderness, the voice said, and over the waters." It is said, "I am the one who was
When you hear the voices of many, which come from the four winds and from the heavens and from the earth – do not say, “These are the words of the many;” and why did he say to the tongue, “Your God is one?” To give Moses the opportunity to teach the defense of the calf, and this is why the Lord said, "You shall have no other gods before me" (Exodus 21:11). Your anger will be kindled against your people – (many)
From the house of slaves. From the house of Pharaoh, where you were slaves, does it not say that you were not from the house of slaves, where you were slaves to slaves? And the Lord redeemed you from the house of slaves from the hand of Pharaoh king of Egypt (Deuteronomy 7), saying: From then on you were slaves to the king, and not slaves to slaves (Mekhilta)

Verse 3

You will not have it. Why should we say? According to you, it will not be done to you, there is nothing for me but that it will not be done, it is made great: what is there that will not be done? "There shall
not be among you (there) any other gods. There is no god but others, whom I have made gods over, and there are no other gods, whom I despise, whom I am ashamed to call gods over. These are other gods, they are not them, and it is as if they were others, they cry out to them and they are not wrong." –They are other than their servants: they are not known from the
world: on my face. All the time that I exist, that you will not say, "We have not mentioned it on this day except that generation" (Makhilta)

Verse 4

:Sculptor. On the name that was sculpted
: And every image. The image of a thing which is in heaven.

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Verse 5

God is jealous. He is jealous of Pharaoh, but he does not transgress his law to worship idols; every jealous tongue gives heart to Pharaoh. : –Enfrimant Blaz.Lashnai. As
translated, when they hold the work of their fathers in their hands

Verse 6

A man is created who is able to pay a salary for a thousand generations, and a good amount is found to be more than the amount of one hundred thousand debts, which is for four generations, and this for thousands (Tosefta Sota 4:1)
:

Verse 7

On a pillar of stone: which –Shaw. Hanam, to Hebel, and where is the oath of Shaw? We have sworn for the years of knowledge is of gold (Shavuot 29)

Verse 8

Remember. Remember and keep in mind the word of one Nemer, and therefore those who defile it shall be put to death on the same day (Exodus 31), and on the Sabbath day two rams (Numbers 28); and therefore you shall not wear a garment made of linen, it shall make you great (Deuteronomy 22); and therefore you shall not uncover your brother's wife (Leviticus 18), a platform shall come upon her (Deuteronomy 25); this is what one of the words of God said that these are I have heard (Psalm 62): Remember. The tongue is a work, as it eats and drinks four times a day (Isaiah 22), the one who walks and weeps (2 Samuel 3), and so the answer is: Give your heart to remember my righteousness. You want a beautiful woman, so we invite her to the Sabbath (mekilta): the Sabbath, which if we get together

Verse 9

And you have done all your work. When Shabbat comes, it will be in your eyes as if all your work had been done, and you will not think about it again: work (ibid.)

Verse 10

You and your son and your daughter. Are they small; are they not great? You said, O great ones, are they not? Is it not for nothing that great ones are warned about the destruction of the small ones? And this is what is meant (Shabbat 121), small: He who comes to extinguish the fire that is not heard, is not because you have destroyed it against you.

Verse 11

And he rested on the seventh day. As in the book of Leviticus, it is written in its own language, "rest," to teach that the right hand is easy and hard for man: that he should rest on the Sabbath (Mekhilta)

Bread from the second day, and they sanctified it with manna – which was not to be eaten (Mekilta) He blessed it, and sanctified it. He blessed it with manna – to multiply it sixfold.

Verse 12

So that your days may be prolonged. If you honor them, they will be long, and if not, they will be short, for the words of the Torah are notarial: –Required from the whole, they are not, and from the whole, they are not (Mekhilta)

Verse 13

You shall not commit adultery. You shall not commit adultery except with a man's wife, for it is said that the adulterer and the adulteress shall die on the day they commit adultery (Leviticus 20), and that the adulteress shall take a
stranger under her husband (Ezekiel 16). You shall not steal. In stealing souls, the scripture says, "You shall not steal" (Leviticus 19), in stealing wealth; what is not - is it not this in stealing wealth and in stealing souls? You said, "You shall not commit adultery, you

Verse 14

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Verse 15

And all the people saw. He taught that there was not one among them who was deaf, and how many among them were not deaf? And they answered: All the people, and how many among them were not deaf? And it was done and heard (Mekhilta)
:We see the voice. We see the sound, which I cannot see in another place: The voice. They come out of the
mouth of the hero: And they move. There is no
movement except sweat and they stand at
a distance. They were to be twelve miles behind them, the length of their camp, and the angels of the Lord were there to help them to return, as it is said (Psalms 68): "The angels of the hosts of my friend, my friend:" (Shabbat 58)

Verse 16

Verse 17

To test you. To exalt you in the world, that your name may be made known among the nations, that he may manifest his glory: you are tested.
The tongue is lifted up and great, as if it were a miracle (Isaiah 62), the Aryans are my miracles (Ibid. 49), as if it were a throne that is upright: –On the hill (Ibid. 30) and for that he will be
feared. On my hands you who have seen him will fear him and be afraid, you will know that he is not despised: and you will fear him before his face

Verse 18

He approached the mist. Before him were three layers: darkness, cloud, and thick darkness; as it is said, “And the mountain burned with fire to the heart of heaven, darkness, cloud, and thick darkness” (Deuteronomy 4:11); thick darkness is the thick darkness of the cloud, as it is said, “Behold, I will come to you in the thick darkness” (Exodus 19:11).

Verse 19

:So you will say. In this language
You have seen. Yeshua explained between what a person sees and what others see, that what others see: sometimes his heart is divided from the believers (Makhilta)
For I have spoken from heaven. And one scripture says, And the Lord came down upon Mount Sinai (Exodus 19), and the scripture says, And he came down from thee, and made thee hear his voice to chasten thee, and upon the earth thou shalt see a man from heaven, which is in heaven. The third and the third among them – the greatness (Deuteronomy 4), His glory is in the heavens and His power and might are above the earth; 1. He stretched out the heavens and made them stand: the heavens and the flock on the mountain, and so He spoke, and He bowed the heavens and came down (Psalm 18)

Verse 20

You shall not make for me a sun-shaped image before me on high (mekhilta) a god of silver. Come and warn the
cherubim that you are trying to stand with me, that it will not be of silver, that they are: You have given them to the workmen of silver, they are before me as gods.
And the God of gold. Let it be known that Joseph will not add to the two, that if you make four mountains, they will be before me as my God: gold (Mekhilta)
You shall not do this to yourselves. You shall not say, "I have made cherubim in my house of worship and in my house of prayer, according to the way that I am: I have made cherubim in the house of the worlds, so it is said, "You shall not do this to yourselves" (ibid.).

Verse 21

An altar of earth. A piece of earth, not built on pillars or on a foundation; that which was: from the fullness of the holy place of the altar of brass, earth, at the time of their laying on (there): you shall make it for me. That is
the beginning of your making it for my name.
And you sacrificed on it. Is it a shadow, as it is and on it a woman's bed (in Numbers 2), or is it not on it a real one? :The flesh and the blood are offered on the altar of the Lord your God (Deuteronomy 12), and there is no slaughter at the head of the altar

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) Your sheep and your cattle. Interpretation of your name and your Your sacrifices and your peace. Which are from your possessions and from your visitation:
peace: (In every
place where I mention my name. Where I give you permission to remember my name, my interpretation, there I will come to you and with your blessings I will establish my tabernacle over you; from there you will learn that permission is not given to remember the name of the interpretation except in the place where the tabernacle comes, and this is the chosen house, where permission is given to the priests : To remember the name of the one who interprets by raising his hands to bless the people (Sotah 38)

Verse 22

Yishmael says all of them, and if in the Torah there is a verse outside the third, and if it is an altar, and And if it is an altar of stones. Rabbi
if you make an altar of stones for me, you shall not make it of stones for me, then if this is a tongue-tied thing, as you build it with hewn stones, then it is obligatory upon you to build an altar of stones, as it is said, “Solomon shall build with stones, and you shall bring them” (Exodus 22), it is obligatory, As it is said, “If you do evil, you will do evil” (Deuteronomy 27) – so if it is a cup
In the offering of the firstborn (Leviticus 15) – and even this is a burnt offering in the language of the tongue as it is – and if you read 2), this is offering that is obligatory, and on the other hand, there is no other offering, except that it is lawful, and it is lawful as it is from the sun.

:Gazit. A tongue of Gazi, sculpted and engraved in porcelain.
You will brandish your –Because your sword has been raised against her. Behold, this is a tongue-twister, which is a dilemma.
sword
against her and defile her. Is it not lawful for the altar to be raised on the altar (mekilta)? And since the altar, which is the offering of peace between Israel and their Father in heaven, is not your word to come upon it? A miner and a rope; and the mountains of words are light and hard, and what stones that neither see nor hear nor speak, that cast peace among men

On the hands of those who cast the spell of peace, the Torah says, and you will not wave iron
T against them, for his wife, between family and family, between a man and his friend, for one amount and for an amount that will not be repaid :)Ibid.

Verse 23

And you will not rise in glory. When you build a house for an altar, you shall not do it with great deeds, I will consider it with great care: "There is no place for you to hide your
nakedness. For on the hands of the houses you have laid your hands to spread out your trespasses; and although it is not a real discovery of the nakedness of the Lord, it is written on the mountain of the writing, and make for them a place of meeting of flesh, from all the place of the wideness of the trespasses close to discovery." It is shameful, and you behave with them in a shameful manner; and the words of the Lord are clear, and what are these stones that you do not know how to be careful about their shame, the Torah says, "Woe to you, and you will not How much?behave with them in a shameful manner, your friend, who is in your image, is created, and who is careful about his shame, on one of your

Chapter 21

Verse 1

And these are the sentences. Every place where it is said "to" invalidates the initials, "and to" is added to the initials, what initials are from Sinai, even if from Sinai; and why is the interpretation of the law based on the interpretation of the altar? I tell you, that there are thirty Sanhedrin in the sanctuary (Mekilta) which you shall set before them. The Lord said to Moses:
Do not go beyond your knowledge and say, I will repeat to them the chapter and the passage two or three times, until it is in order in their word and its interpretation, so mouths as it is written, and I will not trouble myself to make them understand the meaning of the
It was said that you shall eat before them – when the Lord sent you and prepared you: to eat before the people (there) of Israel, not before them. And not before the nations, and
even if you know by the law of one that they judge him according to the law of Israel before the nations, he profanes the name and makes his name great – this is the praise, which it was said that it is not like his Bring him in their old age, which brings justice.
image They were angry and their enemies were angry (Deuteronomy 32): When their enemies were angry, this was evidence of their fear (Tanhuma)

Verse 2

slave who serves –For you have bought a Hebrew slave. A slave who is a Hebrew; is he not a Hebrew slave? A slave who is a Hebrew, a
me for two years? And what do I have to do with them, and you have made them free, and on him he says, "Six, that you took him from Israel" –

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Will your brother be sold to you (Leviticus 25), by taking from the Gentiles, but by taking from Israel will he come out in peace? For: The Hebrew (Deuteronomy 15), I did not say, "Only by your brother"
For it is purchased. From the house of justice, which is sold by theft, as it is said, "If he is not his own, and is sold by theft, is he not only the one who sells himself from before his father's house?" But from the house of justice, he shall not go out in six? When he said, "And we will sell it to you" (Leviticus 25), the one who sold it himself pushed it away from him, saying, "What is this: I am the one who will And because your brother is with you, buy it? When he sold it in the house of judgment: To seek. To
freedom."

Verse 3

If he comes alone. He was not married to a woman, as they translate it, "by his own side," and "with his own tongue" - "with his own wing," :He did not come in vain, as death is, he, alone, within his shame - with his own wing, he went out alone. The
Maggid says that if he was not married from the beginning, there is no moral obligation, he is a slave, like a slave to a child: from among the slaves (Kiddushin 20)
If he is married, he is an Israelite.
And his wife went out with him. And why did the church go out? Does not the Scripture say that he who buys a slave for a trespass is guilty: his wife and his children are prostitutes (Ibid. 22)

Verse 4

If his master gives him a wife. Since the inheritance in the hand of his master is to be handed over to him, he will be like a slave who will bear children from his own people. Or is he not an Israelite? The woman and her children shall be her master's. Is it not a matter of the Canaanite law that the Hebrew woman should be delivered in six months - and even if she were to be delivered in six months, she would be delivered in six months (Deuteronomy 15), since it teaches that the Hebrew woman should be delivered in six months, as it is said, "Your brother, the Hebrew, Motzah is (Mekilta)

Verse 5

:You are my wife. The family

Verse 6

:To God. A house of justice; Your servant who rules over you with his familiar things that he knows (there) to the door or to the mezuzah. It is possible that the mezuzah is kosher to be hung on it, and it is not in his ear, but in the mezuzah, what is the mezuzah? He knocked on the mezuzah, what is the mezuzah: standing, but standing (there)

And his master pierced his ear with an awl. Is it the right ear, or is it the left ear? "The ear is not an ear to be cut off, it is said, "Like this, and his master cut off his ear, and it is said, "In the case of a plague, cut off the ear of the one who cleanses the right ear" (Leviticus 14). What is the right ear, even like this, right ear; and what does the ear see to be cut off from all the organs in the body? Rabban Yochanan ben Zachai said: This ear that heard on Mount Sinai did not You will steal, Israel, and go and steal, you will be put to death. And if he sells himself, the ear that I said on Mount Sinai, for I am the son of a servant, and go and buy a master for himself, you will be put to death. Rabbi was a doer of this kind of material:
sea What did Deleth and Mezuzah do to you among all the vessels that you brought? The Lord said to Deleth and Mezuzah that they were witnesses in Israel is a servant – My servants are my children, me that Egypt when I broke through the window and the two doors of the Mezuzah and said: and this one goes and buys a master for himself, he will slaughter in their presence (Kiddushin 22) –And there will be no servants for servants And they served forever. Until the Jubilee; is it not forever as they say? And a man of his family shall return (Leviticus 25), saying that five years are called forever; and not that his service was every five years, but his service until the Jubilee, between the year of the covenant and the year of the covenant (Kiddushin 15)

Verse 7

And if a man sells his daughter to her mother. In a small matter the writing speaks; he may even bring her for tokens, you said as it is written and he brings her out for free without money, – light and heavy, and what is sold before, therefore it shall be brought out for tokens that it is not sold, it is not a law that it shall not be sold (Archin – which we require for the tokens of virginity: 29)

It shall not go out as the slaves go out. As the slaves go out as the sheep that go out in the year of the goat, but this one shall not go out in the year of the goat, unless you work six months, or until the jubilee, or until you bring in the signs, and all the firstborn shall go out to their freedom, and you shall give to her the blood of her eye or the blood of her year. Or shall you not go out as the slaves go out in the year of the goat and in the jubilee? "For if your brother, the Hebrew, or the Hebrew, sells you, he who strikes the Hebrew with his hand in all his affairs, what is the Hebrew that goes out in the sixth and in the jubilee, even the Hebrew that goes out in the sixth and in the jubilee, and what is not."

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When the slaves came out? You will not come out on the heads of the members like slaves like slaves; will the Hebrew's blood come out on the heads of the members? The Hebrew's blood is the Hebrew, the Hebrew's blood touches the Hebrew, what is the Hebrew that does not come out on the heads of the members: members, yes, it does not come out on the heads of the members (Mekilta)

Verse 8

:If she is evil in the eyes of her master. Who has no favor in his eyes for her.

Which she did not appoint. That which was for her appointment and for her church, she was for a woman, and the money of her purchase was the money of her sanctifications; and here the scripture has indicated to you that it is commanded by appointment, and has indicated to you that she does not require the sanctification of others (Kiddushin:18)

Who even helps in its redemption; and what is the place given to it? Who –And redemption. Let there be a place for redemption and redemption. and deducts from its redemption the number of years that it has done in its name, as if it were drunk in its name. So what? "Behold, you have bought manna have made it your shadow for two years," they say, "and you knew that you were going to go out at the end of the sixth month. It was found that you had bought a laborer every year and year for a sixth of a manna, and you made it your shadow for two years. Behold, the manna and it will go out of your shadow: a foreign people will not be One-third of a mana, two-thirds of a mana :

judged for the mine." Who is not willing to sell to another, neither the master nor the father (ibid.)

In his betrayal of her. If he comes to betray his daughter, who has not fulfilled the commandment of the covenant with her, and so her father later betrays her: and sells her to this

Verse 9

And if his son's heart is set on her. The Lord; teaches that his son will rise up under him to set her apart if his father wishes, and he is not your servant to the holy place of the holy places of others, should I not say to him, "My son, you set her apart for me with the money that your father received: in your blood:

according to the law of daughters." The rest is a covering and a sin (Mekhilta)

Verse 10

:If another man takes it for him. On her: She

left her covering and he did not remove it. From the tribe that he had destined for the grave: She left.

Prostitutes

.covering. As he heard:

answered. Tashmishmish (Ketubot 47)

Verse 11

And if he does not do these three things to her. If one of these three things is not done to her; what are the three? He will appoint her and she will not appoint, neither he nor his son, and she will not be his, or his son, or he will take away her redemption and she will go out, : she had the power to redeem her own property and she went out for nothing.

He will give her much more than what she gave to the servants, and what will she give? For the reason that you went out to Simeon and stayed with him until Simeon came, – and if they had arrived six years earlier – Simeon, then for the reason that you went out, as it was said, the Hebrew is the Hebrew and you will serve him six years (Deuteronomy 15) and what is the saying here, and he will go out for free? That if Simeon arrived six years earlier, you will go out there. Doesn't it say that you will go out without a fight? There is no money for many to go out with a fight; and if they don't say that they are both

You are

Omer said and came out, "This is a gerah, so we said to each other not to give the judge a chance to divide the land." (Mekilta)

Verse 12

He strikes a man and he dies. How many letters were said in the interpretation of the Roshchin, and what is in my power to interpret why they all came, I will interpret.

He strikes a man and he dies. Why should we say that? According to what is said, "And a man shall strike any person" (Leviticus 24), I hear that the strike does not result in death, the Talmud says, "Whoever strikes a person and dies - he is not liable except for the beating that results in death; and if it were said, "He strikes a person" and it did not say, "And a man shall strike," I would say that he is not liable until he strikes a person, even a small one or even a woman - he strikes a person. The woman and the little one from whom? For every soul of man shall be smitten; and a man for even if it be said, Who smote a man, and heareth, I am even a little one that smote and killed, he shall be guilty.

He struck, and not a little one struck; and especially because he struck every human being, even those who fell in battle, he did not strike anyone: he is not obligated until he strikes the Son of the Living One who is seen to be a man (Makhilta)

Verse 13

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:And he who does not hunt. He does not lie in wait, nor does he
say set his trap. In the language of the Arabs, and therefore He says, "And you hunted my soul" (1 Samuel 24); and it is not proper to
hunted in the language of "hunting hunted" (Genesis 27), for hunting animals is not subject to the action of the Lord, and He speaks of it as
hunting, and this is what He speaks of as hunting, and the action of which is hunting, and this is the action of which is hunting. And it is said, "The
hunted hunted," and there is no I am grateful andconsoled by his companion. And there is no manna –I will solve it as you translate it.
for him. The passage "on the side you shall carry him" (Isaiah 50:1; And if he were to join him in one of the divisions of the hunt, he would be
joined in 66), "The hunt is bright" (1 Samuel 20), "And he who goes up to the hunt will speak" (Daniel 7), even here he does not hunt to find it,
but he is a hunt of death; and even this he can contemplate, from every place - where he does not hunt: the tongue is lying in wait, and God is
near him. Time is at his
hand, the tongue "You shall not be afraid of me" "Evil" (Psalms 31), "He will not be able to justify all iniquity" (Proverbs 12), "What is my
delight?" (2 Kings 5) - from chance to discovery: I have an offering

And God is near him. And why should this come out of his mouth? Is it that David said, "When the proverb of the ancients says, 'From the wicked
shall come forth a wicked man'" (1 Samuel 24); and the proverb of the ancients is the Torah, which is the proverb of the Kaaba, which is the
first of the world; and why did the Torah say, 'From the wicked shall come forth a wicked man'? And God is with him. What does the scripture
mean? Of the two sons of Adam, one killed a fool. And one killed intentionally, and there were no witnesses to the inn. One killed by a word
that would be witnessed, this one did not kill, and this one did not reveal it, and the one who killed intentionally was sitting under the stairs,
and this one who killed someone was climbing the stairs and fell on the one who killed intentionally and killed him, and there were
witnesses among the witnesses against him and they held him accountable. For exile, he who kills in a fit of rage is exiled, and he who kills
intentionally is put to death (Plagues 10)
And I have appointed a place for you. Even in the wilderness, where there is no refuge, and where is this place of gathering? This is a camp of
mourning (Makhilta)

Verse 14

And what if he is afraid? Why should we say that? According to what was said, "Whoever strikes a man and whoever hears, I am even a Gentile,
and a physician who has died, and has sent a house of judgment who has died in the four kingdoms, and the father who struck his son and the great
Herod who was his disciple, and not and did not spare, on his neighbor - - and not on a Gentile, to kill hbecause fYafrdaeand the
one who spared,
sent a house of judgment and a physician And his son and his disciple rose, even though they were not slaves :)

:From my altar. If there is a priest and he wants to do a service, you shall put him to death (Yoma 5:5)

Verse 15

And he beats his father and mother. According to the one who judged him for the crime of beating his friend, which is in payment and not in death, it
was necessary to say that for the crime of beating his father, which is in death, and he is not liable except for the beating that he inflicts on a friend
(Sanhedrin: 55)
:His father and mother. Either this or that:
Death will be put to death. In a suffocation (Mikhilta)

Verse 16

And a man stole and sold. Why do we say? As for me, it is said that if a man is found stealing a soul from his neighbor (Deuteronomy 24), is
there not a man who steals a soul, a woman or a fool or an androgyne from whom he steals? And a man steals from his neighbor. And as for me, it is
said that a man steals, is there not a man who steals, a woman from whom he steals? And a man steals a soul, so They were asked, what
was missing from this discovery (Sanhedrin there): And it was found in his hand. Witnesses saw him stealing and selling it, and a grave
was found in his hand before he knew it (there) a death to be put to death. In a grave; all the death that is said in the Torah is a grave)
and the matter was decided and written and he stole for the curse of his father, and it seemed to me that he was a thief, Saber said, "A man who
beats his father and mother is considered a curse." Saber said, "He is not a curse." (ibid.)

Verse 17

And curses his father and mother. Why is it said? For it is said, "A man who curses his father" (Leviticus 20), "Is there not a man who curses his
father?" How can a woman curse her father? "And he who curses his father and mother is a man and a woman, so why is it said, "A man who
curses?" To raise the little one (Mekhilta)

Their Death shall be put to death. By stoning; and in every place where it is said, His blood is in it, by stoning, and the father of all shall stone him with stones:
blood shall be upon them (Leviticus 20), and he that curseth his father or his mother, it shall be said, His blood shall be upon him.

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Verse 18

And if people are rivals. Why is it said? According to what is said, an eye for an eye, it is not to be judged except by the blood of his members: But a sabbath and a sabbath are not to be judged, so it is said in a parsha, that he who is deprived of his kingdom: – and he fell to his bed. As it is translated, and he fell to the ground.

Verse 19

:On his support. On his health and strength (mekilta) and the blow is cleared. And why do you rise up on your knowledge to kill this one who did not kill? Is it not for your sake that they bandage him until it is seen whether this one will heal; and so from his hearing: When this one rises and walks on his bed, then the blow is cleared, but: Until this one rises, the blow is not cleared (Ketubot 33)

Only his return. His kingdom was lifted from the heat of the disease; If his hand or foot is cut off, it is seen that he is not able to heal the sick person from the heat, as if he were a keeper of a sick person, who is not able to heal the sick person from the heat of his hand and foot, and he is given a grave, he is not able to heal the sick person from the heat of his hand and foot, because he is a hand under a hand, a foot under a foot, he will pay the doctor's fee - and he will heal. As translated :

Verse 20

And if a man smite his manservant or his maidservant. For the servant, as the scripture saith, Shall it not be for my sake? "For his money is what, what is his money, his purchase is worldly, even the slave of the purchase is worldly; and how could he be in the midst of the destruction of a man and die? Did not the writing come and take him out of the destruction, to be judged by the judgment of that day: days, that if he did not die under his hand and remained for a time of release (mekilta) in the tribe. When he sat in it, as if he had died, the writing spoke. Or is it not in him that he should die? There is no sin in Israel, and if he smite him with a stone of a hand, wherewith he shall die (in the wilderness of the Lord), and he hath not spoken a word of light and of iron: What shall Israel do, that there be no punishment for him? If he smite him with a thing that is in him, as though he should die, and on a limb that is as if he should die: to die by a stroke is this, the servant of light is not all that dwelleth (Mekhilta) Avenger of the covenant (Leviticus 26)

:Avenger will avenge. You died by the sword, so he says by the sword

Verse 21

But if he stands for a day or days, he will not rise. If for one day he is exempt for days, not all: what? Except for a day that is like days, and which? This is a time of rest (Mekhilta)

He will not rise because it is his money. Is there another who has struck him, even though he has been dead for a while, he is liable?

Verse 22

:And when people are angry. This one with that one, and he intends to beat his friend and he beats the woman

And they were struck. There is no wound except the tongue, which is driven and struck, as if a man were to strike his foot with a stone (Psalms 31), a wound (Isaiah 8): Before your feet strike (Jeremiah 13): And a stone: And there will be no disaster. A woman will be punished. To them is the blood

of a child born to Baal; her fat is as much as she was to sell in the market for a burnt offering: With her blood in the way Pregnancy

And they shall punish him a hundred shekels of silver (Deuteronomy 22) :Punishment will be punished. They will collect money from his account, as much as

:When you shall have it upon him, etc. When the husband shall have it in court, to have it punished upon him for that: And he shall give. The blood of the children shall be shed.

: –In crimes according to the judgments (Mekhilta)

Verse 23

And if a disaster occurs, a woman shall

give life for life. Many of them differ in the matter, some say life for life, and some say wealth but not life for life, that he who intends to kill this person and kills that person is exempt from death, and he shall pay to his heirs his blood as if it were sold in the market (ibid.)

Verse 24

An eye for an eye. An eye for his neighbor, he shall give the blood of his eye, as much as his blood was sold in the market, and so it is: all; and you shall not take away a limb of a man, as his fathers demanded in the case of the joint of the rope (Bava Kama, page 53)

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Verse 25

Burn upon burn. From fire; and even now they speak of a wound that has a bloody wound in it, and now when there is no bloody wound in it but a wound, like a spear on its claws, they estimate how much a man will be worth when he comes out of this: he wants to be a thief like that (Bava Kama 3)

Wound. It is a blow that causes blood, which wounds the flesh, and is said to be a wound; it is all according to what it is – whether it is shame and pain; and if it is called and if it falls to the bed, it gives a sabbath and is weak, and there is a drop of blood in it, it gives a nosebleed, that is enough, and in the case of a wound, its owners demand that it be paid for the pain, even in place of the nosebleed – even though it is given It is not the blood of his hand, they do not release him from the pain, saying, "Woe to him and his hand is a rod, he may cut it with whatever he wants, but they say, "He may cut it with a sword, that he does not grieve at all."

And this is a cut in brass and a scythe.

A bruise. It is a blow in which blood is collected and does not come out, except that the flesh is like a serpent, and the tongue and the tongue of its friends (Jeremiah 13), and its translation is from the Hebrew, Whose hand is struck by lightning?

Verse 26

And, as we said, you will not go out as the servants The eye of his servant. As I answered, but because of me he will not go forth with a tooth. went out.

And the ears, and the nose, and Under his eye. And so in the twenty-four heads of limbs: the fingers of the hands and the feet, we do not say tooth, and the head of the body which is the sinew of the body. And why do we say tooth and eye? For if we had said eye, I would have said what eye was created with it, even though everything was created with it, and why was tooth not created with it? And if we did not say eye, I would have said even a baby's tooth that has a replacement, so we would have said: eye (Makhilta)

Verse 27

Verse 28

And if an ox gores. One ox and one all beasts and living creatures and birds, except as the scripture says in the Lord (Genesis 1:54)

And he shall not eat its flesh. From the word "stoned" it is said, "The ox shall be stoned." Do I not know that it is carrion, and carrion is forbidden to be eaten? But what is the Talmud to say, "And he shall not eat its flesh?" That even if he slaughtered it after its judgment was over, it is forbidden to be eaten, with the pleasure of a woman? "The ox and the bullock are clean, as a man says to his friend, "Let so and so come out clean from his possessions," and there is no beauty in them, this is his teaching (1 Kings 1). The ox and its simplicity are as its hearing, according to what was said in the covenant and also in its daily life, it was necessary to say in their and the bullock : Clean

Verse 29

:Matmal Shelshem. Hari Shalesh Neghichot (Mekilta): And the covenant is with its owners. The tongue of the testimony is with witnesses, as the witness is with the son of a man (Genesis 43)

It seems to me that he was killed by a blow, he was killed by a blow, and he killed a man, etc. According to me, it was said: Pushing, by a blow, by a blow? The Talmud says: And he is killed, and his owner is also killed. By the hands of heaven. Can it be done by the hands of man? The Talmud says: Death on the day of the blow is a killer: Yes, for his killing you will be killed, and for the killing of his ox you will be killed (Sanhedrin 15)

Verse 30

Tongue – if a scapegoat is placed on him. "If" this is not a loan, and Hari is like "if money is borrowed": that is, this is the judgment that the court of justice will impose upon him as an infidel.

Harmful words of Rabbi Yishmael, Rabbi Akiva says: My blood is harmful (Mekhilta) :And he gave his life in exchange for his blood.

Verse 31

:O son of Yagah. A son who is small

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Or a daughter. She is a minor; according to what was said, "If a man or woman dies, he shall be liable only for the body and the head, to be liable for the minors as for the adults" (ibid.). The great ones, the Talmud, say, "O son."

Verse 32

:If a slave, or her mother. Canaanites
Thirty shekels shall he give. The cut of the inscription is, between that which is worth a thousand zuz and between that which is not worth anything: a dinar. And the shekel of its weight is four gold shekels, which are half an uncia of the pure weight of the colony.

Verse 33

And he revealed it. :And if a man opens a pit, which was covered
Or because it is known. Why do we say? If the opening is obligatory on the land, is not the whole of the land the same? Is it not for the one who brings a house: another house that is obligatory (Baba Kama 111)
:And they shall not cover him. Is it his covering that is exempt? And in the hollow of the heads of the rabbis is the word of the scripture.
Ox or donkey. This is the law for all animals and living things, that in every place where it is said, "An ox or a donkey," we judge that it is an ox, an ox of the Sabbath, as it is said for the sake of Noah, "Your ox and your donkey" (Exodus 23). What is the meaning of this? All animals and living things are considered as oxen - which is why it is said in another place, "And all your blood" (Deuteronomy 23) - yet here all animals and living things are considered as oxen, and it is not said, "An ox." And a donkey is not an ox, nor a man, a donkey, nor any other animal (Baba: Kama 53)

Verse 34

The owner of the well made it. The owner of the well; although the well is not his – – which the rabbis made it with their own hands: he is liable to be held liable for his damages: he shall return
the money to its owner. He shall return to the rabbis the equivalent of the money, even if it is returned (ibid. 7)
And the dead shall be his. To harm; he shall fatten the carcass and take it with blood, and he shall pay it. He who harms it shall pay it: he shall harm it (Bava Kama 10)

Verse 35

And if it is gored. It will gore; between its horns, between its body, between its legs, between its teeth, all of it: they are all infected, there is no infection except for the tongue of the bull: a man's bull. A man's bull and
they sold the bull, etc. The inscription
says – An ox is worth a few, while a dead ox is worth a few, when one takes half alive and half dead, and this – while the carrion is worth a lot, while the
Half alive and half dead, each one is found to be a loser, half a loser, who is harmed by death; for the judgment that you have given them is not less – half a loser, who is equal to the judgment that is not equal, because the judgment of the dead is to give them half a loser and not to leave The bitter writing will cut them out. He can do this even when they are not equal in their likeness when they are alive.
in two? If you said so, sometimes the harm is greater than the profit, when the carrion is worth selling to strangers.
The blood of the bull of the harmer is left, and it is possible that the inscription says that the harmer is drunk; or sometimes the harmer is half the blood of the bull of the harmer, and the blood of the whole bull of the harmer is left - takes the who takes the most - the blood of the harmer is left. And if you said so, then you are worse than the one who is appointed. On the contrary, the scripture does not speak of equals, but of those who are equal, and of those who are not equal, that he who pays half of the fat is the one who And why did the inscription say in this language and not say, "He shall pay half of it?" To learn that the innocent shall not pay except for his body, and if he is struck and dies, no one shall be harmed except the carcass, and if it does not touch half of it, his harm shall be forfeited; If an ox worth one mana goesres, and another ox worth five hundred mana goesres, he shall not take the ox's blood, for which the priest is not obligated: he shall be obligated to pay from the offering (Bava Kama 33)

Verse 36

Or known. Or was it not, or is it known that a bull is a bullock, the day and the day before the three mountains are called three: the three risings

:Pay the bull. Pay the damage.
:And he shall die. For the harm; and upon him shall the harmer be punished until he pay all his harm.

Verse 37

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Five oxen, etc. Rabbi Yochanan ben Zacchaei said that the place is on the burden of the people – an ox that walks on its feet and is not desecrated by the thief, so that he may carry it on his shoulder, he shall pay five, and if he carries it on his shoulder, he shall pay four, and the poor man shall be desecrated by it. Rabbi Meir said, "Come and see how great is the power of the five, that they did not deprive him of his kingdom for four (in the context, a bull came and deprived him of his kingdom)." Malacha – (first letter)
Under the bull, under the lamb. The inscription says that there is no time limit for paying four and five times the usual amount: an ox and a lamb alone (Bava Kama 67)

Chapter 22

Verse 1

:If in the underground. When she was the home rower
He has no blood. This is not a slaughter, for he is a quantity of his essence; Here is the Torah: "If he comes to kill you, let him kill him." And this is the one who comes to kill you, for the wise know that no man can stand on his own and see his wealth taken away in front of him and remain silent. According to you, it is also the case that if he stands over the wealth as if he were to oppose him: "Let him be killed" (Sanhedrin 2b).

Verse 2

If the sun shone on him. Is this not like a parable: If it is clear to you that the matter is peace with you, as this one says that he is peace in the world, so it is simple to you that he will not come to kill, even if he stands over the wealth and does not come against it, like a father who strives to steal his son's wealth, knowing that the father has mercy on the son: the affairs of souls (ibid.): blood is his. My life is precious, and it is murder if
they kill the husband of the house.
He who steals property that he has stolen shall be put to death; And Uncalus, who killed them, if the eye of the witness fell, he took another oath, saying, that if he had brought him before the master of the house came, and when the master of the house came, they had sworn to him that he would not kill him, blood would be upon him - if they killed him, that later: that he saw his face, this thief did not come into my business souls, and he shall not kill the husband of the mammon

Verse 3

:Find it, you will find it. In his case, he did not slaughter or sell, from
an ox to a donkey. Every thing in general, you shall pay double, between him who has the breath of life, between him who does not have the breath of life, he shall pay two breaths of life, as it is said in another place "For that, for every loss ... :to his neighbor" (Bava Kama 62)
He shall make restitution for two lives. And he shall not make restitution for the dead, but for the life or the blood of the life (Mekhilta)

Verse 4

:When it burns, you are burning and burning. All the tongues of beasts, as it is, I will destroy it and its city (Numbers 20)
For it will burn. He will lead you to his death in his friend's field or vineyard, and he will cause it to burn in one of his vineyards, or in a fire in his city or in a fire, and his brothers will spread out. "And fire" is the one who causes damage to the road, like a foot, "and burn": it is the one who causes damage to the tooth, the one who eats and burns (Bava Kama 2)
:In another field. In someone else's field
... he shall pay. The fat of the injured party, and if he does not pay, he shall pay. If the injured party had property, The best of his field
he shall give property worth its weight in gold; according to the scripture: Those who have caused damage –He who optimizes his fields shall pay for it in gold (Mekhilta, Bava Kama 6)

Verse 5

:For a fire will come out. Even from its own strength (Bava Kama 22)
:And she found thorns. Cardo"nash Balazs:
And we will eat a goat. She waited among the thorns until she reached a goat or a tree connected by a rope.
:Or the field. That which has cast its flame and its thorns into the fire, it will burn for a second time (Bava Kama 6)
The burner will pay in full. Even though it has ignited within it, and it comes out of itself on the hands of the thorns that it finds, :He must pay, because he did not guard his firewood so that it does not come out and cause damage.

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Verse 6

And he stole from the man's house. According to his words (Ibid. 33): If
the thief is found, he shall pay. The thief shall pay two years to the owners.

Verse 7

If the thief is not found, the watchman, who is the master of the house, comes and
approaches. The judge, to discuss this with him, and the seventh, who did not put out his hand against his own (Ibid.)

Verse 8

Let witnesses testify that he himself stole – –for any crime. Let him be found lying in his oath. And let God convict him on the
basis of the witnesses.

He shall pay two years to his neighbor. According to the written law, the one who claims in a lawsuit that his right hand was stolen, and it was found that it was him

He himself stole, but I will pay double; and what did I fear? When a man is sworn and witnesses come, as the chief of the house requires:
And the man who is the head of the house shall come near to God, and he shall bring an oath, and he shall say to the man who is sworn, "It is
not true, but it is not true." If a man who comes to the court and denies it and says, "It was stolen," he shall be held responsible for double the
amount. If witnesses come, the oath of the Lord shall be between the two of them that he did not put his hand on the property of his neighbor, and the owner shall receive it, and he shall not pay. Throwing a hand that is in his hand? It is said here, throwing a hand, and what
is there for this person to swear, even here, swear (ibid.) : –They would be if he had not stretched
out his hand to say that it was he. According to the law, if the witness says, "Because he is the one you swore to, he is your savior," the matter
will come before the judges, and they will examine the witnesses, if they are truthful, and if they convict him of this, he will pay twice as
much, and if they convict the witnesses, who are found to be lying, they will pay twice as much to the savior. And many of them demanded
that this be taught, that there is no obligation to that which is sworn, except that of me (Ibid. 17) a confession in a portion, saying, Thus and
thus I am obliged to you, and it is permissible to steal.

Verse 9

For a man shall give to his neighbor a donkey or an ox. The first section says about a free keeper, so that he may be released from the penalty
of theft, as it is said (verse 6) And if he steals from a man's house, if the thief is not found and the master of the house is brought to swear,
to the extent that he is released from this oath. And this section says about a hired keeper, so that he may be paid, but if he is not released
from them It was stolen, as it is written (verse 11): "If a thief steals from his people, the rapist is like a dead man from his own strength,
Eid: By or is broken or is captured in a strong hold by the hands of the wicked, and it is not seen that
the way

Verse 10

The Lord's oath shall be. The oath shall be made by the one who is according to his words, and he has not laid his hand on her to use her for
himself, as if: He laid his hand on her and later she was raped, he is guilty of rape (Bava Metzia
34): and his owner took her. The oath
And he will not pay. He is the one who keeps his word (Bava Kama 16)

Verse 11

Verse 12

:If prey will be prey. By a bad animal: He shall
bring him a witness. He shall bring a prey that was taken by force and the
ransom of the prey shall not be paid. If he says prey, he shall not pay, but the prey, there is prey that he shall pay and there is prey that
he shall not pay; the prey of a cat and a fox and a hyena he shall pay, the prey of a wolf, a lion, a bear and a hyena he shall not pay; and why
should I be so foolish as to say so? What is death, or broken, or captivity, that cannot be saved? What is death, that cannot be saved? Even
brokenness and captivity, that cannot be saved (Makhilta)

Verse 13

:And if he asks. Let him learn about the questioner that he is obligated in marriage.
:His owner is not with him. If the owner of an ox is not with the borrower in his kingdom (Baba Metzia ZA)

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Verse 14

If his husband is with him. While he is in this state of affairs, while he is in another state of affairs, he is with him in a time of trouble: "Do not be afraid to be with him in a time of trouble and death" (ibid.)
If he is hired. If the ox is not a hired hand, but a drunkard, he shall return his hire to the hirer, and not by loan, and not for any pleasure of his, which he has consumed by his hire, and he shall not judge the borrower to be liable for rape; and he shall not explain what his judgment is, whether as a hired hand or as a hired hand, according to you the wise men of Israel shall judge him.
A hired hunter is a hunter, Rabbi Meir Omer says that he is a keeper of a tent, Rabbi Yehuda Omer says that he is a hired hunter :)Bava Metzia tsa"h)

Verse 15

Deceive, deceive in Aramaic: entice And if he tempts. He speaks to the heart until he hears it, and so he interprets it and I me in Hebrew
He will judge her quickly. He will judge her quickly, just as a man judges his wife – he writes her a letter and sends it to her (Makhilta)

Verse 16

Like a virgin. It is a fine of five shekels of silver for the one who seizes a virgin and lies with her in a violent manner, as it is said: “The man who lay with her shall give the girl’s father five shekels of silver” (Deuteronomy 22).

Verse 17

A witch shall not live. She shall not be put in the house of judgment; and one male and one female, except as the scripture says: By the Lord, that women are commanded by witches (Sanhedrin 67)

Verse 18

Anyone who lies with an animal shall be put to death. They shall be stoned to death, four times four times, their blood shall be written on them (Leviticus 20:11).

Verse 19

And to write "others," now that he said to To God. To Azza; if there were a point to God, it would be necessary for you to interpret God, "There is no king to interpret others, for all the signs of the Lord and of the house of the Lord at the head of the ark are marked with a cross, like your king, your wilderness, your city, your king to interpret, to which king, to which wilderness, to which city, and so for the kings and for the footmen your king to interpret To which, and if he does not interpret, all kings by hearing, so even a holy place, but when it is a point of opening, as to a king, to a desert, - to a –All gods are gods in hearing
city, we know where a king is speaking, and so to a city we know where a city is speaking, and so to the gods, to those whom we have warned about in another place; When he comes out of the well, as if he were a slave to God, according to the unexplained, he must
open a door and be forbidden. One day he will die; Why did it say, "Yahoram," and not "Kebr" or By heaven, I am also the one who burns incense and performs rituals that are performed within, and I am obligated to them for all the work, both those who are required to perform the work in you, and those who are not required to perform the work in you. And the one who wipes and the one who performs the ritual is not in death.

:But he has many duties, such as honor and respect.

Verse 20

And I will eat your offspring with their flesh And Ger is not a stranger. A vessel of words, a contrarian of Blaise, as it is (Isaiah 49).
:And you shall not oppress him. In the
robbery of wealth, because you were strangers. If you deceive him, he will deceive you and say to you, "You have come from strangers," "You shall not say to your neighbor, 'Your mother is in you'"; all the language of a stranger is that of a person who was not born in that country, but came from another country to live there.

Verse 21

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No widow or orphan shall be afflicted. This is the law for all men, except as the scripture says in the Lord, according to which they are: A pillar of strength and a word of commandment for their affliction (Mechilta)

Verse 22

If he answers, answer him. This is called a short cut, a cut and no punishment, just as everyone who killed Cain (Genesis 4) was cut and no punishment, even if you punish him with a cut tongue, as the saying goes: 'Why do you take away your staff? For if he cries out, he will cry out to me.'

Verse 23

And your wives shall be widows. For it was said, "I will kill you," did I not know that your wives are widows and your children are orphans? Is it not a curse for the people to be like living widows, who will not be and will not be forbidden to marry, and the children will be orphans, who will not be comforted by witnesses to their death: the house of judgment will go down to the inheritance of their fathers, according to which they will not know whether they are dead or alive (Baba Metzia 38)

Verse 24

Yishmael Omer says that all the ifs and ifs in the Torah are outside the threefold, and this is If money lends to my people. Rabbi one of them (Mekhilta)
My people. My people and the Gentiles, my people before me, the poor and the rich, my poor before me, your poor and the poor of your city, your poor before me, the poor of your city and the poor of another city, the poor of your city before me; and this is his hearing: If money is borrowed, will this be of my people? Is it my poor, and to whom is my poor? To him who is with you. And not to a Gentile, and not – My people will be accompanied. :) O my people, do not treat him with contempt when you lend to him, for he is my people: you are the poor among you. He who is strong in himself, as if you were poor, you would not be his wife. Do not beg him for strength. If you know that he is not, do not be like him: as if you had lent to him, as if you had not lent to him, as if you had not lent to him, as if you had not scolded him.
And he is not a scoundrel, and he is a Bitten. Rabi'at, which is like the bite of a snake that bites a small lump on its leg from the base stranger until he has multiplied his burden and has and extends to its tip, so Rabi'at is neither painful nor painful. lost it: the wealth of abundance (Tanhuma)

Verse 25

If it is a rope, you will rope. Every rope tongue is not a pledge in the hour of the loan, except that the loaned one is pledged to you in a rope for a certain number of times; The Kaaba said – when the time comes and it does not delay; (A rope will bind your soul, a burden for Me every day and night, and you will pay a debt and you will be accountable to Me as much as you owe Me, and I will say: And I will return to you, even though you have been long and have returned long and have returned)
Until the sun comes, you will return it to him. All day long you will return it until the sun comes, and when the sun sets, you will return and take it until the morning of tomorrow comes; and in the covering of the day the scripture says, "You shall not be afraid of it at night" (Mekhilta, Bava Metzia 14).

Verse 26

:Because it is her covering. This is a tallit
:His dress. This is a piece.
: On what will he lie down? To multiply the bed (mekhilta)

Verse 27

God will not curse. This is a warning against blessing the name and a warning against cursing the judge (Sanhedrin 66).

Verse 28

:Your fullness. The duty imposed on you when you are full, your coming to be ripe, and they are the firstborn
.And your tears. The offering – and I do not know what it is to the tongue of the hearer, do not delay. The order of the interpretation of the two verses shall not be changed, for the firstborn shall be given later, and for the firstborn the last, that they may not be given earlier: an offering for the firstborn and a tithe for the offering (Mekilta)
The firstborn of your sons you shall give to me. To redeem him with five shekels of silver from the priest; and is there not a grave for him in another place? Is it not for your sake that you do so to your son – what is the firstborn of a man after thirty days of his redemption, as it is said

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And his redemption from the month of the month shall be redeemed (Numbers 18), even the firstborn of a beast, which he shall take care of thirty days, and afterwards: he shall be given to the priest (Firstborn 26)

Verse 29

He shall be with his mother seven days. This is a warning to the priest, that if he comes to hasten his sacrifice, he shall not hasten it beforehand: Shemona, because he is short of time.

On the eighth day you shall give it to me. It is impossible for him to have any duty on that day, saying, "Here is my portion," and saying to Helen, "And on the eighth day, and she shall be satisfied" (Leviticus 22), "What is my portion that is said to Helen, "Let her prepare a meal from my portion and from my portion," but it is my portion that is said, "Here is my portion that is said to her, "Let her prepare a meal from my portion and from my portion;" and so it is from his hearing: "And on the eighth day, I will give it to you" (Mekhilta) :You are the one who gives

Verse 30

And ye shall be a holy people unto me. If ye be holy, and separate yourselves from the abominations of the desolations, and from the things that are abominable, then shall ye be
mine: but if ye be not mine, then shall ye be a place for the prey in the wilderness, and a prey in the field. Even in the house, as the written word of the Lord says, and so because it is in the field (Deuteronomy 22), and therefore it will not be clean from what happens at night (Ibid. 23), it is the law for what happens during the day, as the written word of the Lord says. And meat torn from a living creature, meat torn by a wolf or from a kosher animal or What animal is kosher in its life will you throw to the dog? Even the wicked is like a dog; is
not the heart like its prey? It is not a carrion, or a stranger (Isa. 14), like a prey that is given to all pleasures. If so, what is the heart? It is not a dog that is not a dog, but a dog that is not a shepherd. The reward of all creation is a reward, as it is said to all my children: "Let no heart be tempted by his tongue" (Exodus 11), the Lord said, "Let it be a reward" (Mekhilta).

Chapter 23

Verse 1

You shall not bear false witness. When translated, you shall not accept false witness, a warning to the one who listens to the evil tongue and to the judge who does not: He shall not hear the words of the judge until the judge of his friend comes
(Ibid.): Do not put your hand with the wicked. The one who accuses his friend of speaking falsely, that he may be assured that he is not a witness of wrath

Verse 2

Israel, but there is no tongue of the call, you will not be after many to the detriment of the wicked. This is the call of the call, the precepts of the wise men of Yosef, who dwell there on his wheels. Therefore, they taught that there is no obligation to pay a debt by forcing a single judge, and at the end of the call, they taught that many people should be given more than the one who is entitled to it, and the judge who is called should not answer for many – for many, for debt – and in the law of souls, the scripture speaks of the little ones who do not share in the miracle that is in the house of justice, According to you, they begin – according to the judgment of souls from the hunt and according to the words of their masters, so is the solution to the call: No – that they may ask for a disease that they may say, “Their knowledge will be after many for evil.” It is obligatory to die in the court of one judge, that the debtors should be more numerous than the creditors, and not after many – and as for me, that is lacking in the law, they demanded it so fervently, are there many rabbis that you Answer the many who are inclined to disagree with his words – lean behind them, and did I fear? At a time when there are two who decide on the debtors, there will be more than the creditors; and from the hearing that it was said that you should not be after many, to the detriment of the hearer, I, however, was with them. For good, from where they said, "The laws of the people are as follows: On one side, for a credit, and on the other side, for a debt." To you (your own words) on Dinah, and on the Hebrew tongue and the uncircumcised, you shall not refrain from speaking. What is my opinion? According to the Targum, it is thus required: You shall not answer a rabbi to a rabbi. If they ask you a matter in court, you shall not answer. rabbis To hunt one and to remove yourself from the quarrel, is it not a judge whose mark is true, and I say to him who sits on his wheels,
as simple as his solution: Do not follow many to evil. If you see wicked men in the court, do not say, "Alas, they are many, behold, I incline after them," and do not answer a multitude with a net, etc. And if the one being judged asks you about the mark of the judge,
do not Let us answer the question of the one who tends, after those rabbis, to distort the judgment from its truth, but let us say that the judgment is as it is: and a collar will be attached to the image of the rabbis (Sanhedrin 7)

Verse 3

:You shall not boast. You shall not give him honor according to his right in judgment, nor shall you say, "He is poor, I will honor him and honor him."

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Verse 4

Verse 5

For you will see a donkey that hates you, etc. Behold, because it is a tongue that is used for a tongue, which is four for the tongues of my servants: for, and this is its solution: If you see his donkey lying down under his burden and you do not leave him, when he has finished drinking, you shall leave him with him. This is the tongue of Ezra, and therefore he was stopped and abandoned (Deuteronomy 32), and therefore he left all his dust to help and assist the fortifier of the wall. As he went out in it – Jerusalem, the head (Nehemiah 3) For you will say in numerous than I and the people" (Deuteronomy 7), why would you say so, in its fullness? You will see it and be ashamed, sometimes That you are weak, do not fear them. And they taught him thus, taught his rabbis: For it is not according to me that he is weak and weak, or in the wild beasts of a nation and in its abundance and sometimes that you are a helper, is it like a hunt? Old and weak (Makhilta)

:That Israel should

not take his burden from him : –Leave, leave with him. To the end of the story; to weigh it.

Verse 6

:Your father. A rotten tongue, which is impoverished and hates all goodness.

Verse 7

And the righteous and the righteous, you shall not kill. Why should a man go out of the house of judgment and say, "Do you have any one to teach me about righteousness that will restore him?" And the righteous and the righteous, you shall not kill, and although he is not righteous, who has not been justified in the house of judgment, from every place that is clean, he is from the judgment of death that the Lord has given you for his righteousness. And why did Zacchaeus go out of the house of judgment and say, "Is it my duty to teach him that I should not bring him back Kill him, and this is the righteous one who was justified in the Sanhedrin.

to the house of judgment?" (Tal 33:13) For I will not justify the wicked. It is not for you to bring him back, for I will not justify him in my judgment, if he goes out of your hand: Zacchaeus, I have many messengers to kill him with the death that is due to me (Mekhilta)

Verse 8

To pervert the law, that is, to pervert the law: It is said, "A grave shall not And you shall not take a bribe. Even to judge truly, and all that dwells pervert judgment" (Deuteronomy 16), "A forest of wise men." Even if a wise man is wise in the Torah and takes a bribe, his knowledge will eventually consume him and he will forget his learning: "And the light of his eyes will be darkened" (ibid.).

:And it is distorted. As it is translated and corrupted

Straight : –The words of the righteous. The words of the righteous, the judges of truth, and therefore their interpretation will be a blessing.

Verse 9

And you shall not oppress a stranger. In many places the Torah warns against the stranger, lest his affliction be evil (Bava Metzia: 59).

:The soul of the stranger. How hard it is when they oppress him.

Verse 10

And thou shalt gather her grain. And thou shalt gather it into thine house, and shalt gather it into the midst of thine house (Deuteronomy 22)

Verse 11

:Skip. Work.

And she abandoned it. She ate it after the time of the harvest. That is, she will be abandoned – from complete labor, like a plow and a threshing floor (Sukkah 4:14): – and she will sow it, and she will abandon it, and

the rest the beast of the field will eat. To the poor, to the poor, to the poor, what animal will you eat without tithing?: Even the poor eat without tithing; wherefore they said, There is no tithe in the seventies (Mekhilta)

Do the same for your vineyard. And the call shall begin from the word of the field of Laban, as it is said to the right hand of the mountain, "You shall sow your land."

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Verse 12

And on the seventh day you shall rest. Even in the seventieth year you shall not remove the Sabbath from its place, that you may not say, "Alas! And all the year is called Sabbath, you shall not drive in it the Sabbath with the beginning (there) so that your ox and your donkey may rest. Let it rest, let it not pluck and eat grass from the field; or: "Shall it not be kept within the house?" You said, "This is not a resting place, but a storm."

:Your true son. In the slave's name the inscription speaks:

And a stranger. A stranger dwells

Verse 13

And in all that I have said to you, observe. To do every commandment, do it with caution, for every commandment in the Torah: caution is in its place (Menochot 36)

You shall not mention it. That it may not be said, "He has kept me by the side of this or that," or "You shall stand with me on that day, and you shall not make mention of the name of other gods, but you shall keep it in all that I have said to you." So-and-so; Daa — :This is considered to be against all the commandments (Huraiyat 8), and we should be careful of it as if we were observing all of them are found The Gentiles will not hear of you. You will not make alliances with a Gentile, and he will swear to you by the name of the one you with: that you may cause them to be remembered by your hand (Sanhedrin 67)

Verse 14

For I have made three feet of this (Numbers 22) :legs. Pulses; therefore

Verse 15

:The month of spring. The harvest is filled with the fragrance of its father. Spring is the tongue of the father, the firstborn and the first to ripen fruits. :And they shall not see my face empty. When they came to see my face with their feet, they brought me incense (mekhilta)

Verse 16

And the Feast of Harvest. It is the Feast of

Weeks, the firstfruits of your labors. It is the time of bringing in the firstfruits, when the sheaves of bread that came in the second month were to be allowed to rest and to bring the firstfruits into the sanctuary, as it is said in the Day of Firstfruits and in the Feast of Ingathering.

It is the Feast of Tabernacles, when you

gather in your works. All the days of the heat that is brought in are dried up in the fields, and in the Feast of Ingathering it is said: From the inside of the body

Verse 17

Three times, etc. According to me, since the matter is about the seventy, it was necessary to say that the feet would not be hidden: from a place

:All your memories. The memories that are in you

Verse 18

:You shall not sacrifice with leaven, etc. You shall not slaughter the Passover lamb on the 14th of Nisan until the leaven is burned (mekilta):

And the fat of the feast shall not remain on the altar

until morning. It shall be eaten on the altar, and it shall be roasted over night, and it shall not be burnt on the altar all night: Leviticus 6:11

And he shall not spend the night. He shall not spend the night except at the pillar of dawn, which is said until morning, but he may spend the whole night: to raise it from the floor to the altar (Megillah 20)

Verse 19

First, the firstfruits of your land. Even the seventh year of your life is the firstfruits, so it is said here, even the firstfruits of your land. How? A man gathers in his field, sees a fig tree that is in its firstfruits, and he pours water on it to mark and sanctify it, and there are no firstfruits except in the seventh year of the kinds mentioned in the book – a land of wheat and barley and barley (Firstfruits: 11)

And a ram in the midst of a goat, which is not a goat but a tongue and a child, from what hast thou come, and it is necessary for thee to ride after him with strong men, as I will send You shall not boil a kid. Even a calf is brought forth in the number of places in the Torah that it is written as a kid.

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Goats (Ibid. 27), to teach you goats (Genesis 38), the goats of the goats (Ibid.), two and a ram in the hearing. And in the Torah, it is written, one: forbidden to eat, and one: forbidden to enjoy, and one: forbidden to Every place where it is said, "My son, you are a calf," drink (Mekilta, Chulin 15)

Verse 20

Behold, I have sent an angel. Here we are told that we are about to sin, and the Shekinah will say to them, "I will not go up in your presence" (Exodus 33).
Which I have prepared. Which I have appointed to give to you, this is its simplicity; and its exhortation to the place which I have prepared as a grave And this is one of the names that are said to be the sanctuary of the high priest. From my place as against him, opposite the bed: (Tanhuma)

Verse 21

:Don't play with it. The tongue of the devil, as he who says, "I will not bear your transgressions" (Joshua 1:1), is not taught in you, that he is from the tribe of those who are not guilty, and also that he is a messenger: and he is not strong except his messenger - for my name is in him. He
is associated with the head of the call, beware of him, for my name is shared in him. And his followers said: This is a slanderer whose name is like their slanderer, a slanderer In the Gematria of Shadai (Sanhedrin 38)

Verse 22

:I created. As you translated and copied

Verse 23

Verse 24

Destroy them: Destroy them. They are gods.
:Their tombstones. Stones that they place to bow down to them

Verse 25

Verse 26

:She will not be a fool. If she does my will: She will not
be a fool. She who brings down the fallen or buries her children is called a fool.

Verse 27

And so every word that works in the power of the last sign, and when And I will be silent, and you will interpret it and be amazed. And when. How? it turns to speaking in tongues, I have made it, there are places where it takes the sign of the double sign and fishes the sign of the first sign. In the midst of the wilderness and the wilderness, you cut off and made the calf of your fathers (Isaiah 28), and my ancestors (Ecclesiastes 2), you cut off and surrounded the house of El (1 Samuel 7:17), my people (Psalm 117), you cut off their wealth and burned their hearts (Judges 10:17), (Isaiah 19), on the hands of your laws (Isaiah 49:17), you cut off the law will die You are my desire (1 Samuel 12:3), you who cut off the branches of the poor (Job 20). And the translator and be killed," he said, "if you cut off her, there is no one who is in the open and has no name, who is not a fish and is not a fish, but I will die like a snake and kill this people (Numbers 14:15), and she will be a fish - a fish according to me that comes in the place of the two of you, one that is rooted - according to me that is not It was not for YHWH, and I gave YHWH a fish, which came and stayed behind, as I said, I have sinned, I have done, and therefore you are a secret, as in the day of the Lord's gift (Joshua - in the place of you, according to which there was a third of your king, Leviticus 3:10), a gift from God it is (Ecclesiastes 3), and the third for service

:Back. That they may flee from before thee, and turn their backs unto thee.

Verse 28

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to die. And the The wasp. A kind of flying insect that would strike them in their eyes and inject venom into them, causing them plague did not cross the Jordan, and I was angry and envious of them, they were the people of Sihon and Og, because of you, from all the seven nations there is no one like this, and I was afraid, although he was from beyond the Jordan and had gone, they changed their numbers: in Masechet Sota (page 36), on the edge of the Jordan stood and threw bitter water at them

Verse 29

:Desolation. Empty of the sons of men, according to me, because you are few and there is nothing in you enough to fill it.
:And it shall multiply upon thee. And it shall multiply upon thee.

Verse 30

Verbo (Genesis 1) :Until you have multiplied. You will multiply, a fruitful tongue, as fruitful as a fruit.

Verse 31

Vashti. The tongue of the lion drank, and the LORD brought fish from before Sheba under the trees, which did not drink without the LORD, and the one for the
servant, to the river. Euphrates
:And you expelled them. And you expelled them.

Verse 32

Verse 33

For you shall serve, etc. And if he sacrifices a firstfruits offering (Leviticus 2), which is obligatory, then he shall offer a firstfruits offering (Leviticus 2), which is obligatory.

Chapter 24

Verse 1

And to Moses he said. This parsha was said before the Ten Commandments, in the fourth day of Sivan it was said, "It is an ark" (Shabbat: 58).

Verse 2

And Moses approached alone. To the mist.

Verse 3

And Moses came and told the people. And they were there that day.
:All the words of the Lord. The commandment of separation and limitation
and all the judgments. The seven commandments which were given to the sons of Noah, and the Sabbath and honoring the father and the mother and the red cow: and they judged that they should be given to them in Marah (Sanhedrin 56)

Verse 4

And Moses wrote, from the beginning to the end of the Torah, and wrote the commandments which were given him in the wilderness:
and he rose up in the morning. On the fifth day of Zion.

Verse 5

:You are my boys. The firstborn

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Verse 6

And Moses took half of the blood. Why did they divide it? An angel came and divided it (Leviticus 6:11).
In the basin. Two basins, one for the blood of the burnt offering and one for the blood of the peace offerings, to be poured out on the people. And from this it is said that the multitudes whose fathers were gathered to the covenant in the washing and the baptism and the shedding of blood, which is not: this without baptism (Deuteronomy 9:11)

Verse 7

: The Book of the Covenant. From the beginning to the giving of the Torah and the commandments that were revealed in Mara

Verse 8

:And he cast it. The matter of this, and he interpreted it and cast it upon the altar to make atonement for the people.

Verse 9

Verse 10

And they were afraid and feared death, except that the Kaaba did not want to be destroyed, and they feared the God of Israel. They ate the Torah offering and gave it to the fathers and mothers until the day the tabernacle was dedicated, and to the elders until the people were in the corner edge of the camp, and (Numbers 11) Lord was wrath and consumed the

As the work of the sapphire stone. It was before him in the hour of labor, to remember the afflictions of Israel who were: laborers in the work of the stones (Leviticus 11:11).
:And as the bone of the sky to purify. Since he was redeemed, there was light and joy in his face :And as the bone. As it is translated, in the tongue of Mara
:to purify. To speak clearly and distinctly

Verse 11

:And to my nobles. They are Nadab, Abhihu, and the elders.
He did not stretch out his hand. It was because they were enemies that he would stretch out his hand against them (Tanhuma, Leviticus 20).
And they saw God. They were thinking of him with a heart of flesh, from which Achilles ate and drank, as he exhorted Tanachoma, and Onclus did not kill them so.
And from its nobles I called you (Isaiah 41), and he appointed from the Spirit Noble. A great tongue, as it were. (Numbers 11), six noble cubits (Ezekiel 41)

Verse 12

And the Lord said to Moses. After the giving of the Torah:
Come up to me into the mountain and be there. Forty days
the tablets of stone and the Torah and the commandments which I have written for their instruction. All six hundred and thirty commandments in all, ten words, and Rabbi Saadia expounded the warnings that founded every word and word of the commandments: the funerals in it

Verse 13

And Moses and Joshua his minister arose. I do not know what good Joshua did here, and I say that the disciple was a companion of the many to the place of the boundary of the mountain, which is not a leader, to go by night and day, and from there Moses went up alone to the mountain of God, and Joshua pitched his tent there and stayed there for forty days, because he was cold when Moses came down and heard Joshua heeded the voice of the people in their distress (Exodus 32:17), for Joshua was not with them.

Verse 14

And to the elders he said: When he went out of the camp

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Let us sit down with him. And he stayed here with the rest of the people in the camp, to be ready to judge every man: many

Turn, as it is said, And he took Ephrath, and she bare him: Hur (Deut. Hur. He was the son of Maryam, and his father was Caleb Ben. 2:1), Ephrath is Miriam, as she knew in the wilderness.
Who is the owner of things? Who is the judge?

Verse 15

Verse 16

And the cloud covered it. His multitudes were divided in the matter, six of them were in the wilderness for six days (until the tenth day of the month of Matan Torah): and the
cloud covered it. To the mountain
Israel stood firm, and he called to Moses on the seventh day, saying the Ten Commandments, and Moses and all the sons of Israel, who had divided the writing, gave glory to Moses; And the cloud covered Moses six days after the ten commandments, and they were at the beginning of the forty days that Moses went up to receive the tablets, and from that time all that was gathered together in the tabernacle of the tabernacle: a six-day fast (day three)

Verse 17

Verse 18

:In the cloud. This cloud was like smoke, and the Lord made a way for Moses to go through it (Isa. 45:11).

Chapter 25

Verse 1

Verse 2

For my name – and they will take a contribution for me. For :
me: a contribution. The provision, they will set aside for me from their wealth almsgiving
:We will give him a heart. The tongue of charity and the tongue of good will, Peishnath Balazs, take
my offering. The rabbis said that there are three offerings mentioned here, one offering in the niche of the Golgotha domes made by the Lord, as it is explained in these commandments, and one offering of the altar in the niche of the Golgotha for the offering of all, one and all (Yerushalmi Talmud) To buy from the treasury offerings of the people, and one shekel of the offering of the tabernacle. (13)
The things that are said concerning all that is needed for the service of the tabernacle or for the priestly garments: when you examine them carefully

Verse 3

Out of the money that Gold, silver, copper, etc. They all came in almsgiving – each man gave what he had in his heart.
was returned in value, half a shekel for each one, and they did not reduce it in all the money of the tabernacle that was needed, there was money left over, which was said, and the money of the officers of the council and the body in the valley for Golgotha and the body, and the rest of the money that came was there in the offering: they made it for all the utensils of the service

Verse 4

:Blue. Wool dyed with snail blood and dyed green (Menachot 44) :Scarlet. Wool dyed
with a dye called scarlet. And six. It is a fine linen.

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And not –Goats. A goat's feather, so you will kill them. Unclus and my goats – He came from the goats.
strong: strong, which translates as strong.

Verse 5

:Reds. Colors were red after processing
Dachshunds. What kind of animal, and it was not only for an hour, and it had many varieties, thus is translated as sasguna: which is six and is adorned with its varieties (Shabbat 28)
And the cedar trees. And where did they get them in the desert? Rabbi Tanhuma explained: Jacob, his father, saw in the Holy Spirit that Israel would build a tabernacle in the desert, and he brought cedars from Egypt and planted them, and he commanded his sons to take them with them when they came out of Egypt.

Verse 6

:Oil for the lamp. Olive oil is pure for the lamp of the Lord.
And the tabernacle was holy, and it was made in heaven, as the perfumes for the anointing oil. Which was made for the anointing of the vessels of the tabernacle: which is interpreted in the law of the
Lord, and for the incense of the spices. Which were to burn incense every evening and morning, as it is interpreted in the law of the Lord, and for the tongue of incense: the offering of incense and the burning of incense

Verse 7

:Stones that are. They were needed for the purpose of the ephod mentioned in the commandment,
full. Because they were set with gold, like a setting of agate, and the stones were set in the setting of the agate, they were called stones of a setting, and the place of the setting was called a setting of agate.
For the ephod and for the breastplate. Onyx stones for the ephod, and stones for the breastplate; and the breastplate and the ephod shall be of fine gold: thou shalt command them, and they shall be of fine gold.

Verse 8

And they shall build me a sanctuary. And they shall build a holy house for my name.

Verse 9

As I show you. Here is the pattern of the tabernacle, this call is connected to the call above: "Take and make for me a sanctuary according to all that I show you."
And so you shall do. For generations (Sanhedrin 16), if one of the utensils is lost, it is as if you made for me utensils for the house of the worlds, like the lamps and lamps and lamps and lamps that Solomon made, as you built, you shall make them; and if the call were not from the author of the right hand, it would not be written, and so you shall do it, but: so you shall do it, and it was Talk about making a tent of meeting and all its furnishings

Verse 10

And they made an ark. Like arks that are made without legs, they made them like a box that is read Iscariot: Balaam, sitting on its edge

Verse 11

Inside and outside you shall cover it. Three chests made of silver, two of gold and one of wood, four pillars and rims for each one and openings from above, given of wood within, of gold and of gold within: of wood and its upper rim covered with gold, it was covered with silver from inside and outside (Yoma 2b)
A wreath of gold. Like a wreath of gold, it went around the top of the ark, which the outer ark made higher than the inner one, until it went up to the mercy seat, and from its top it was a certain amount, and when the mercy seat was placed on the mercy seat: the pillars, the wreath went up from the top of the mercy seat, all that it was, and it was a symbol of the Torah throne.

Verse 12

: You have poured. The tongue of the molten, as translated
Its beats. When you translate its angles; and the angles of the uppermost corners of the cover were given, two from here and two from there to the width of the ark, and the bars were given in them, and the length of the ark separated between

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The two, the two mothers, and the two half-brothers, who were carrying the ark of the covenant, were to be two sons of man: between them; And so he explained in the offering of the two loaves (offerings, page 28)
and two rings on one of its sides. Here are the four patterns that were at the beginning of the reading, and he explained to you that it was there; you shall sit down And this is the rest, and its solution is as if it were two natures, and
like this: and two of these patterns on its
side, one of its sides.

Verse 13

:Badi. Rods

Verse 14

Verse 15

They will not be removed from him. Forever (Yoma A.B.)

Verse 16

:And you gave to the Ark. As in the Ark
:Testimony. The Torah, which is a witness between me and you, that I have commanded you the commandments written in it

Verse 17

:Atonement. A covering over the ark, which was open from above, and they laid upon it a covering of
a reed and a half long. As long as the ark, and as wide as the ark, and laid upon the four pillars: and although no space was given for their thickness, they spread out their borders, which were as thick as a curtain (Sukkah of the Lord)

Verse 18

:Carobs. They look like a baby's face.
It is difficult to do. You shall not do them in their own strength, and you shall join them together at the head of the ark after you have made them, as a jeweler does.
S Shakorin Shuld"ir in Blaaz, but the golden rain at the beginning of the atonement, and struck with a hammer and a horn: in the middle, and a rashin boltin to the top, and the cherubim at the edges
:Makasha. In the Teditz Balazs, as it is, so is it that it is called Nakshan (Daniel 5): The ends
of the atonement. The heads of the atonement

Verse 19

And he made one cherub of the end. That it should not be said that there were two cherubim on each end, so it was necessary to make a cherub: one of this end.
From the atonement. You shall make the cherubim of your own accord, this is the interpretation of the ark: you shall make them, which you shall not make within: you shall make them of your own accord, and you shall join them together for the atonement.

Verse 20

The cherubim. You shall not make their wings spread out above their heads, but they shall be ten cubits high above the cherubim, to cover the cherubim, as in the tabernacle.

Verse 21

And to the hare you will give the testimony. I do not know why it was repeated, that the Lord of the grave said, "And you gave the Ark of the Testimony," and that it was said, that it came to teach that while the Ark was still in itself, without atonement, the beginning of the Testimony would be given within it, and later the atonement would be given over it, and so it was when the tabernacle was erected, that it was said, "And you gave the Testimony:" The Ark and then he put the atonement on the Ark from above.

Verse 22

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:And I will appoint. When I appoint a time for you to speak with you, I will appoint that place for the time when I will come there to speak with you, and I will speak with you from above the atonement. And in another place it says, "And the Lord spoke to him from the tent of meeting, saying (Leviticus 1), This is the tabernacle, outside the veil, there were found two tablets, one for each other, - and he came and stood between them: And Moses came to the tent of meeting, and heard the voice of the third tablet speaking to him from above the vail and the vail" (in the wilderness). (7) And Moses was gathered into the tabernacle, and when he was come into the midst of the door, the voice of the Lord came from the tabernacle of the congregation (the tabernacle of the congregation) from heaven, from between the cherubims, and from thence he went out, and heard all that I will command thee unto the children of Israel. And the mountain and the valley shall be a wilderness, and as many as are of Israel, so shall it be, and I will speak with thee there all that I will command thee. My son, in the place where you are, and this is how you will solve it: :he

Verse 23

:He stood up. His legs were raised with the weight of the messenger.

Verse 24

:A golden wreath. A symbol of the title of queen, which is sent by the name of wealth and greatness, as it is said that the king sent

Verse 25

Israel in the word, "Yahweh, the Lord, had a round table for the Shulchan. As they translated it, Gedanpa; and the wise men divided it into two parts, as in the case of the Shulchan, the priests, and the Lord, the table, had a footrest, from foot to foot, in four places: the Shulchan, and the door of the Shulchan rested on the frame of the Shulchan.
And thou shalt make a crown of gold for its border. And it shall be a crown of gold for the top thereof, and it shall be like unto the border thereof.

Verse 26

Verse 27

The ring shall be against the frame. The legs shall be fastened, like the heads of the frame.
:For homes alone. Those natures will be homes for the assembly in those homes.
Atra to Jericho : –For houses. For the need of houses alone, as translated

Verse 28

:And he carried them. The tongue was activated, and the messenger was carried among them.

Verse 29

And you made its bowls and its cups. Its hollowness was like a log made of bread, and the bread was made like a basket of bread, with its sides like a bed, and folded from one side to the other like a basket, and therefore it was called the bread of faces, because its faces were seen here and there on the sides of the house from this side to that side, And we made its length equal to the width of the altar, and its walls were straight, as against the edge of the altar; and it was of the same material as the lamp, we made it made of gold and iron, with the iron being baked, and as it was baked
:The gold until tomorrow, the Sabbath, which is arranged on the Shulchan, and which is called a letter
And his hands. In the vessels that were put in them, there were two bundles of frankincense that were put on the two: the rows, as it was said, "And you shall put pure frankincense on the row" (Leviticus 24).
And his difficulties. They are like the halves of hollow reeds that are fixed to the altar (menachot tz'o'), like two golden reeds, and they arrange three on top of each loaf, which sits next to the other loaf on the backs of the reeds, and they separate each loaf from the other so that the spirit may gather between them and they will not be crushed; and in the Arab language, everything is holy. Called: Kasua

And its branches. Targum and Miklathi, they are branches like golden groves, standing on the ground and high up to the top of the great altar, as against the top of the bread-sheaf, and five pieces are cut, this one to the top of that, and the heads of the reeds that are between the bread-sheaf are fixed on those pieces, so that they do not The Lord will honor the Lord, and I will not wear out the upper garment on the lower garments, and it will be broken; and the tongue of my afflictions will be like his sufferings, as it is (Jeremiah And the wise men of Israel 6). But the tongue of purity will not be known to me, but I will fall upon it.
say, His bows are to him, Who make him strong, And strengthen him, That he shall not be broken.

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And his cleansings are the reeds that cleanse him, that he may not be defiled (Menachot 27) But Onklos, who translated
And the meaning of the words of the Omer is different, as the words of the Omer are pure, and they are
the snares that he will pour into. He who is covered with it, and on his shoulders, he says that he is covered, that there was over him as a kind of shelter and
covering, and so in another place he says that the shoulders of the one who is lost (in Numbers 4), and this and this, he is covered: and the one who
and covering are thes lost, the tongue of the shelter

Verse 30

And the number of the bread and the order of its rows are explained by Bread of faces. That there were faces as I interpreted,
saying: To the priests

Verse 31

The lamp will be made from clay. That he will not make her sick, nor will he make her reeds and her beams, limbs, and then he will fasten
them, after the manner of the jewelers who call the "Sholdir Balaz", but not all of it comes from one piece, and he will strike with an
awl and he will cut you with the tools of the trade, and he will separate the reeds, and he will make you
strong. The translation of it is, in the language of the rabbi, who touches you The organs of the body are to be struck here and there with a
hammer: the horn, and the tongue is struck with a blow of the horn, according to the Teditz Balaz, as it is with a hammer (Daniel 5).
The menorah will be made. From Elijah, according to Moses, who was having difficulty with it, the Lord said, "It is for light and it will
be made from Elijah, so it is not written, 'You shall make it'" (Tanhuma).
:Hip. It is the leg of the bed that is made of the same material as the box, and three legs are brought out on the right and left sides of the bed.
And the reed. The reed of the wick that goes up to the waist of the thigh is upright like a pillar, and on it the wick of the wick is made:
it is made of wick, for the fat rock within it and for the wick of the wick.
Its cups. They are like cups made of glass, long and short, and they are made of a kind of glass, and if they are made of gold, and
they are made of every kind of reed and reed, according to the number given in them: the inscription, and they are not in it except for
the keys of its buttons. They are like puffs, round
and round, round and round the reeds are made of a kind of glass. My friends, as they light the menorahs before the ministers,
and they call them Pomilsh Balaz, and their number is written: In the parable, how many Kaptorim are issued from a manna and
how much is the distance between Kaptor and Kaptor
:And its flowers. They shall make pictures in it as flowers: from which they
shall be. Every stick shall come out of the midst of the piece of grass, and it shall not be made into blood and shall not be joined together.

Verse 32

We will leave her side. Then, in the Alakshmi, they stretched and lifted it up to the height of the lampstand, which was the middle branch,
and they extended from it the middle branch to the top of it, the lower branch being longer, and the top being shorter on the right side,
and the top being shorter on the right side, so that the height of their heads was equal to its height. Of the cane: the seven, the
seven, from which the six canes come out

Verse 33

Almonds. As he translated it, he was a painter, in the manner of those who make silver and gold vessels that are called "Ny"ir: Blaz

:Three hills. Bulletin from all of Kaneh and Kaneh
:Button and flower. Each had a cane and a cane

Verse 34

And on the lampstand there were four branches. On the body of the lampstand there were four branches – one protruding from the base of
the canes, and three from the top of the canes extending from its sides, with its buds and
flowers. This is one of the five readings that do not have a root (Yoma 52), it is not known whether they are hardy or hardy like its buds
and flowers.

Verse 35

And a button under both canes. From the middle of the capital were the rods extending from its two sides, one ram and one ram, – thus
they were made in the tabernacle: the height of the lampstand was eighteen cubits, the legs and the flower were three cubits. This is the
flower mentioned in the scripture, which is said to be from stem to flower (in Numbers 8) – and the branches were smooth, and the
branches were smooth. In it he made from the four sides a cup and a caput and a flower of two kinds of caputs, and two kinds of
flowers, the said caputs, and two in the great lampstand, which are as bright as its caputs and its flowers, as there were in the cane, two kinds.

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And a calyx under the two branches, flowers only of the three calyxes, which the branches are made of, a calyx and a calyx, and their branches are of a piece, and a calyx as the calyx, and two branches going out of it, a calyx and a calyx, and they are stretched out and stretched out like the height of the lampstand, a calyx and a calyx as the calyx and two branches. They shall come out of it, and a knop of a piece, and a knop of a piece, and two branches shall come out of it, and shall be made like the top of the lampstand, and their knops shall be made of a piece, and there shall be three branches in them, three knops and a knop and a flower, and four in the body of the lampstand, six branches, three for each one. And one, twenty-two branches – three and twenty-two branches, six in the six branches, and three in the body of the menorah – a menorah, from which the branches come out, and two menorah, which are made of two branches, and a few branches, two

One for the bed at the hip, and one for the three upper panels with the three pillars, and nine.

There were flowers, six for the six branches, each branch having a bud and a flower, and three for the lampstand, two branches with buds and flowers, and a few flowers, and one of them says in the parashah of your ascent to the grass: to the flower, and if you look carefully in the Mishnah, this is the inscription for the ascent, you will find them As for them, each one in his place.

Verse 36

Verse 37

:Their lamps. Like the lamps that are set in the middle of the oil burner, and the wicks of the six lamps that are on the tops of the canes that come out of its sides, are turned around and shine on its face. She made it so that the lamps, when she lit them, would shine from the front of it – a lampstand facing the side of the middle, like the middle rod, which is the body of the menorah.

Verse 38

And to dwell in my mouth and to set it, that it may be broken, and to set it on the tongue of the setter, :Tenilas Balaz

And its tongs. They are the tongs with which to take the wick from the fat, to light the lamps, and because they are taken with them, they are called by their takers;

And its undertones. They are like small sparks that are kindled in the morning, when it makes the lamps better than the ashes of the wicks that were lit at night and extinguished, and the tongue of the wick is like a fire that is kindled in the morning, as if it were a fire that is kindled in the morning (Isaiah 30).

Verse 39

A square of pure gold. That there shall be no weight of it with all its vessels, but it shall be pure, without blemish, and without remainder (menachot 58). And the shekel of the shekel of the sanctuary was sixty shekels, and that of the sanctuary was a shekel, a hundred shekels, and a shekel is a liter, which is weighed in silver according to the shekel of a colony, and they are one hundred gold - ten and five shekels, and the shekel: four shekels of gold

Verse 40

And he saw and did. See how you understood that I am showing you, saying that Moses was troubled in the work of the menorah: Until he saw the Kaaba, a menorah of fire (Isa. 29) which you show. When you interpret it, you are interpreting it in the Torah; if there were a point of sight, in the opening, its solution would be that you were showing others, now that the point of sight is a drop of water, its solution You are predicting – that others: show you (that the dot separates the possible from the possible)

Chapter 26

Verse 1

And for the outer half of the boards, which are for hangings: they shall be joined together at

And you shall make the tabernacle with ten curtains. For it shall be a canopy.

the back, for the coverings, six threads of blue and two of purple. The four cords shall be one thread and one thread – one of fine linen, and three, and every thread and one thread of twisted linen. The four cords shall be when they are woven together, twenty- four folds: per thread (Yoma A.A.)

–Of wool

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Many are the work of thought. Cherubim were painted in them by weaving, and not by embroidery, which is the work of thread, but by weaving in two threads, one thread here and one thread there – so from this side and from that side, as it is when silk belts are woven, which are read in Balazs Peishish: –from this side

Verse 2

Verse 3

:Be a company. Sew with thread this side by that, five on one side and five on the other.
A woman to her sister. Thus it is said in the way of speaking in a word that is in the female tongue, and in a word that is in the male tongue: "A man shall say to his brother, as it is said in the cherubim, and their faces shall be toward each other, each to his brother" (Exodus 25).

Verse 4

:Lalat. To the tsolah of Balazs, and therefore you will kill the enclaves of the obedient, the tongue of
obedience: a division in the company. In the sign of the fire that is at the end of the company, the group of five fires is called a company
And so do the extreme part of the second book. In the sign of the extreme part, to the tongue: end, as if to say at the end of the book.

Verse 5

The parallel of a woman's lullaby to her sister. Be careful that the lullaby is done in one measure, the direction of the difference is this
T It will be in her company, that when the poet retires, the poet's name will be the Lula. From this, and according to their measure in the tent, this is so.
The meaning of the word "Yiria" is "this" as opposed to "this", and the meaning of the word "this" is "this" as opposed to "this".
The curtains were twenty-eight long and four wide, and when five curtains were joined together, the width was found to be ten,
and so was the second row, and the length of the tabernacle was thirty from east to west,
Ten boards for the south side, and so for the north, and each board a cubit and a half a cubit, threescore and ten from the east to
the west, the breadth of the tabernacle from the north to the south. Ten cubits, which it was said, "And the priests of the
tabernacle shall give the night and priests to call" two boards for the ten corners of the ten mountains" - and from the place of the hangings
of the Ark to the width of the tabernacle, ten cubits shall be the middle to the roof of the sanctuary, the width of the tabernacle, and a cubit
from this side and a cubit from that side for the thickness of the heads of the boards that are thick. A cubit, sixteen cubits were laid, eight to
the north and eight to the south, Lot; the width of the coverings of the boards that were ten cubits high, the two cubits of the
weddings were found from the four cubits of the curtains when they were joined, ten cubits to the join. Three of them were for the roof of the
sanctuary of the tabernacle on the east – for the ark, and a cubit was opposite the head of the The boards on the west, and the head of the thick pillars
That there were no boards on the east side, except for five pillars that were spread out and hung with cords, like those hung on
the back of the tabernacle on the west, and the two pillars of the wedding We stayed eight feet apart. Velvet –
altar were uncovered, this is what I found in Baraita Darbim and Teshvi Midot. But in the tabernacle of the tabernacle, where
the curtains cover the pillars of the east, and the pillars of the courtyard behind the tabernacle are nine, and the writing in the section
of the covenant of this covenant is, you shall find the veil of this one from its helper, and you shall put the veil "under" the clasps, and if so,
:Pulled from the hooks and to the west, a pillar

Verse 6

Gold hooks. Firmament of gold, and they shall be joined together, one head with the loops that are in the same set, and one head with the
loops that are in the same set, and they shall be joined together.

Verse 7

:Goat sheet. Goat feather
:To the tent on the tabernacle. To spread them out on the wedding banners

Verse 8

Thirty in the arm. When they had given the first tenors to the breadth of the tabernacle, they were found to have been cut off a
cubit from here and a cubit from there to cover one of the two cubits that remained uncovered from the boards, and the lower cubit
of the board that was not cut off from the board was the cubit that was hidden in the hole of the ark: for the Lords had made a
cubit high.

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Verse 9

And thou shalt fold the sixth curtain. The remaining portion of the curtains shall hang over the tent in front of the tabernacle. Half of it shall be over the curtain on the east side, opposite the opening, like a curtain with a veil over its face.

Verse 10

Verse 11

Verse 12

And the priest shall be over the tent cloth. Over the curtains of the tabernacle; The tent tents are the upper tents of the goats, which are called tents, as it is said in them of the tent over the tabernacle, and every tent mentioned therein is not only a roof, which are tents and shelters over the weddings, and they were spread over the weddings, half of the tent to the west, which is one tenth of the tent. The rest was folded in front of the tent, leaving two strips of half a cubit wide extending across the width of its bottom.

:You shall make a hole for the back of the tabernacle. For the coverings of two cubits that were exposed in the boards Behind the tabernacle. It is the western side, according to the one that opened to the east, which is its face, and is called north and south: the sides are on the right and on the left.

Verse 13

:And an arm's length from this and an arm's length from that. To the north and to the south

:In the length of the tent cloth. They shall hang over the length of the curtains of the tabernacle two cubits. There shall be a curtain on the sides of the tabernacle. To the north and to the south, as I have spread it out. To teach the Torah, the way of the land: that a man may have pity on the beauty (Yalkut Shimoni)

Verse 14

A covering for the tent. For it he made a roof of goats' skins, and a covering of rams' skins, and a covering of badgers' skins; And those thrones were not made of human skins, and especially for the height of his body and according to the words of Rabbi Yehuda, one throne was the roof, Archan 30 and Rechavan 10, according to the words of Rabbi Nehemiah: "It was, half of the skins of rams made of human skins and half of the skins of goats" (Shabbat 28).

Verse 15

And you made the planks. It was not He who said, "Make boards," as it is said in every matter, what is it and how did He command His children to The planks? They are strong and unique to you; Jacob, our father, planted cedars in Egypt, bring them up with them when they came out of Egypt, and He told them that the Lord would command them to do His work, dwelling in the wilderness with the trees of Shittim, seeing that they would be ready in their hands; He is the one who founded Babylon. In the poem, which is prepared in advance, "A flight of swift birds, called "Tennis" in the cedar trees, hastened to it." Standing acacia trees. It is written in the book of Laz; that the length of the boards shall be straight up to the height of the roofs of the tabernacle, and you shall not make the boards with boards that lie flat, so that the width of the boards may be to the height of the boards, board upon board.

Verse 16

Ten cubits The length of the board shall be ten cubits. The height of the tabernacle shall be according to its measure, and the breadth thereof shall be a cubit and a half. The length of the tabernacle shall be according to its measure, ten boards, which shall be on the north and on the south: from the east to the west, thirty cubits.

Verse 17

Two cubits for one board. He cut the board from the middle of it, a cubit high, and he placed a quarter of its width on this side, and a quarter of its width on that side, and these were the cubits, and he cut a notch in the middle, half the width of the board,

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And the hands of the assembly were in the Lords who were hollow, and the Lords were a cubit high and sat spread out wide - four on each side, and the hands of the plank that were gathered in the Lords' hollow were cut on three sides, because if it were not so, there would be a gap between them so that the plank would cover the entire head of the head. –He made a groove like the groove of the tongue of Eden, a groove to a groove like the groove of the tongue of the two gods, to separate them, and this is what was said and it was done: from the mouth of the rod, that he would make the sides of the hands so that the boards would be joined, this one to that one. Combines. The steps are like the steps of a ladder, and each one is different from the other, and their heads are gathered together in the middle: the sacredness of Eden is like the steps that are gathered together at the base of the pillars of the ladder, a woman to her sister. The directions of these are as follows: that their grooves be equal, this one as large as this one, so that there will not be two hands, one drawn towards the inside and the other drawn towards the outside, in the thickness of the board which is the ama, and the translation of the hands is as the hinges, according to which they are like the hinges of the door that are assembled in the holes of the door.

Verse 18

To the north side is assigned. There is no such thing as a cut-off tongue, but all the spirit is called a fayah, as they translate it: :to the spirit that goes east

Verse 19

Verse 20

Verse 21

Verse 22

And the one that opens in the east, is called the east, the front and the back. The tongue is the end, as they translate it, and the wings, and the west is the back, and this is the end, whose front is the head
You shall make six boards. You shall make a roof nine cubits wide.

Verse 23

And you shall make two boards for the tabernacle. One for the north and west sides, and one for the south and west sides, all eight boards in order, except that if the two are not in the inner part of the tabernacle, then half a cubit from this and half a cubit from that shall be seen in the inner part, for the boards shall be ten wide, and the one cubit from this and the one cubit from that shall be opposite: Truly my burden The boards of the tabernacle, north and south, so that the outside edge may be even.

Verse 24

And they shall be. All the boards shall be joined one to another, so that the tongue of the two Lords shall not cease to separate them, to put them one from another. This is what I have interpreted, that the tenons shall be grooved in their sides, which shall be the width of the board, and they shall be joined one A hole protrudes from its side near the board, to cover the edge of the bottom, and so the board that it covers, to another; And the hewn plank that was in the west row was grooved in its width and thickness, as opposed to the groove of the side of the partition, the Lords separated between them, the northern and southern planks, so that they would not be
:And together they will be blameless. As they are faithful.
:On his head. Of the board and
board there was a groove from the top in its width, two grooves, on both sides of it, to the one ring. Every plank was as thick as a stamp, and they were assembled in one stamp, and it was found that the planks they had cut were the same, but I did not know whether those stamps were fixed or movable. In the plank that was cut, there was a stamp in the thickness of the southern plank: and the western one, and the head of the cut plank that was in the western order Gathered within, the two camps were found united.
So it will be for both of them. For the two tongues of the boards that are in the cut, for the board that is in the north end and for the west board, and so: for the two tongues that are in the cut

Verse 25

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And there were eight boards. These are the words: For the top you shall make six boards, and two boards you shall make for the corners,
eight boards were found in the order of the west side; thus was it changed in the order of the boards in the tabernacle; The Lord God was
strong and the stone was cut from the rock, a quarter from this place and a quarter from that place. It was seen that he had cut it
and cut it in half with a chisel, and he made it with two hands, like two sharp knives - but in the Garden of Eden there were two sharp
knives, like two sharp knives, like two sharp knives, one from the other, And I swear to you
–When the cross is assembled at the top of the pillar of the ladder, and it is a tongue of crosses, made like a cross and a mechanism
is assembled within it for two masters, which is said to be two masters, two masters, and the board is carved from the top of it, a finger from
from this because a finger from a finger from a finger, and a single ring of gold is placed in the middle, so that it is not This will be separated
the it is said, "And it will be in harmony with the word and the body." This is the Mishnah, and the interpretation of it that I have given: In the
order of the readings.

Verse 26

:Breichham. As translated by Abrin, and by Balaz Ashfarish
Five for the side boards of the tabernacle. If it is five, then the elephants and the wedding guests are made of two pieces, this one reaching half
the wall and this one reaching half the wall, this one being gathered in the nature on this side, and this one being gathered in the nature
on that side, until they reach this one, it turns out that the elephants and the wedding guests are two. They were four, but the strength of
the arch was as against the whole wall, and it ran from one end of the wall to the other, as he said to them, "There are natures, and the middle
part runs, and the body runs from the end to the end, the upper and lower parts."
In the boards for the court, there shall be two tenons for each board, three tenons within ten cubits of the height of the board – one part of
the upper tenon and one part of the upper tenon. And one piece of the wedding and the mat, and each piece is a quarter of
the length of the board, and two pieces between each board so that all the boards are of the same size, except that the boards are thick,
and it is assembled, but the middle bolt is not On the contrary
– there is the way the female ones are directed one against the other, and this is what is said “in the midst” of the planks; The arches are
five cubits, and the middle length of the upper and lower arches on the north and on the south is each fifteen cubits long. The arches are
thirty cubits, and this is from end to end – from the east to the west. On the west, the length of the upper and lower arches is six
cubits, and the middle length is two cubits. The tenth, as against the breadth: eight boards, so it extends in the kingdom of the tabernacle.

Verse 27

Verse 28

Verse 29

There will be houses for the assembly in those places. :Houses to escape. The natures that will make them
And you covered their escape with gold. Not that the gold was cast on the bars – –that there was nothing on them but hollow reed-like pieces,
and a fixing in the board was a fixing like two gold pipes, like two rings of gold, on this side and on that, a span filling the width of the board
from the edge of the board to the edge and from the edge of the board to the edge, and the bar was assembled within it. And from the
the mouth of the second mouth, the bolts were found to be of gold plated, and the pipes were not as they were in the boards; and the bolts of
living creatures, which were outside, were protruding,
:It was visible inside the tabernacle, except the entire wall was smooth from within.

Verse 30

And you shall set up the tabernacle. After he has finished setting it up,
:You showed me on the mountain. First, I will teach you and show you the order of its construction.

Verse 31

: You have said. The tongue of the wise is a veil, and the tongue of the wise is a veil, a word that separates between the king and the people:
blue and purple. Every kind and every kind was woven into every thread, and every thread was woven into six threads.
A thought-provoking work. I have interpreted that this is a weaving of two threads, and the paintings that are past its two sides are not: this is
similar to that.
:Carobs. Drawings of creatures made in it

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Verse 32

Four pillars of silver. Four lords shall be in the midst thereof, and the sockets shall be fixed in them, curved like unto the mounts, to the top, to sit upon them like a moon, with the head of the covering bound in it. And the sockets shall be ten cubits high, and ten cubits broad, as it were, and they shall be made according to the thickness of the boards, spread out in the width of the tabernacle, which shall be on the right side. And before the ten cubits and on the right side and outside ten cubits, there was the most holy place, ten upon ten, and he put the hangings under the hooks that hold the two loops of the curtains of the tabernacle; The width of the hanging was ten cubits, and when it extended over the roof of the tabernacle from the opening to the west, it covered two-thirds of the tabernacle, and the hanging of the net was: it covered a third of the tabernacle, and the cord was attached behind it to cover the boards.

Verse 33

Verse 34

Verse 35

And thou shalt set the table. A table on the north side, extending from the north wall two cubits and a half, and a lamp on the south side, extending from the south wall two cubits and a half, and the golden altar shall be set before them as a covering against the east and against the west. Between the altar and the lampstand, a lampstand was made of wood, facing east, and all of it was given from the middle of the tabernacle as a gift. The length of the tabernacle from the opening to the curtain was ten cubits, the altar, the altar, and the lampstand were made of wood. (Day 33) The opening on the west side was ten cubits.

Verse 36

And you made a screen. A curtain, it is a screen as against the door, as you have dwelt before it (Job 1), to the tongue of a shield :The work of an embroiderer. The designs are made with the work of a needle, like the face of a man, like the face of a man, embroidered. The name of the master, not the name of the master, and its translation is the work of a painter, not the work of a painter. The measure of the veil is the measure of the veil: ten cubits by ten cubits.

Chapter 27

Verse 1

And you shall make the altar, and the third, and its height shall be three cubits. Words as written, the words of Rabbi Yehuda, Rabbi Yose Omer says: It was said, "Here is a square," and it was said in my heart, "Here is a square," what is the height of this altar, twice as long as its length? Indeed, here is a square, twice as long as its length, and what am I to make it, and its height shall be three cubits? From the court round about and to the top (Zebach:59)

Verse 2

:From whom shall his horns be made? That he may not make them of their own accord, and that they may be joined together in him.

And your laughter is deafening (Isaiah 48) :Tsafit with him is a copper. To atone for the courage of the brave,

Verse 3

:His boats. A kind of shooting.

To fold – to fold the ends of the sheet into themselves; to fold. To remove the dung from among them, and that is what will kill them, encircled by the sea, for there are words in the Hebrew language, one word that changes in the solution to the building and conceals it, as it is and its roots take root (Psalm 50), a wicked one who takes root (Job 50), and its change and in all my coming it takes root (Job 31:12); and as it is in its branches, fruitful (Isaiah 17:6), and his replacement was a branch of a fir tree (Isaiah (Jeremiah 50)) that broke its branches; –some of its spread out; and they cut it down, and this is the last one, and they cut it down, and they stoned it with stones (1 Kings 10:33 (– branches were 21:13), and his replacement was stoned with stones (Isaiah 62:10)

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it, and removed its dung, - and removed its stones and it and stoned it (name of the Lord), even as they trod
"And Balazs Adashtsandr"
And he said, "They are like shovels that are used to scoop up the dung, and they are like the covering of the pot of a slain man: and they are like the house of a hand, and they are like
the bowls of a slain man: and they are like the forks of
a slain man. To receive the blood of the sacrifices with them, and their forks. Like the forks of a slain man, and they are like Sharafatan, and Balazs, and the croziers, and the wise men, and the trumpets (Yoma 12)
And its foundations. The house of acceptance is for them to take coals from the altar, to put them on the inner altar for incense, and because of that they are called foundations, as it is to foundation fire (Isaiah 30), to the tongue: You have brought fire out of a place, and so a man has foundation fire in his bosom (Proverbs 6): for all his vessels. As all his
vessels are

Verse 4

From long ago. The tongue of a great man, who reads the verse "Without a garment, as a garment made for the altar, made free: free, as a net; and this is called a castration, and this is its solution: and you shall make it a bronze tomb, made of net work

Verse 5

As the altar cart. Round; All the surrounding matter was surrounded by a circle called a circle, just as they were in all the wood of all the vessels of wood, everything that was to be used for the altar and the pillars, and just as they were in They are slaughtering him. the boards of the sides of the ark and the bases of wood, even for the altar he made a circle around it, and it was a cubit wide on its side for a cubit, and it was three cubits wide at the top. It is as high as the words of the one who says, "It is as high as its height, as its mouth

The bronze altar had two horns on its top, and two on its bottom. It was a cubit wide, and in front of it was a cubit for the priests' feet to stand on, like a cart. Between horns and horns; the two horns of the cart are called carts. And they carefully examined it and found it? it written under the altar of the altar from the altar? Why did they say that the altar was on its side and the altar cloth was underneath And the altar cloth was the same, one for each side.
D The priests did not have to worry about this, because it was on the side of the Levite, and underneath it the priest wore a robe and its width reached to the The middle of the altar, and it was a sign for the middle of its height, to distinguish between the upper blood and the lower blood; And when they had made for the altar of the house of the worlds a pattern of a thread of thread in its place, and a ram that was there but was not offered in it, although they did not interpret this matter, as they had heard in the interpretation of the altar of the earth, you shall not do any deeds with its ram, except a ram of a certain kind, because it was a ram; – it shall be offered In this way they made it in the middle of the city. And the altar of earth is the altar of bronze, which was filled with earth in the place of the altar without a threshold, and its legs were covered with tares, and the altar was on the south side of the altar, separated from it by a cubit to the gates of the courtyard on the south, according to the words of the Omer, ten cubits. Its height, and according to the words of the Omer – the length of the ram was not more than ten cubits, thus I found the altar without the cord, Words as a writer – three cubits high in a forty-foot in the tabernacle of sacrifices (page 62) to be a copy of it square and nine cubits wide, and this is what distinguishes it from from the source

Verse 6

Verse 7

:In a ring. In four types made into a tomb

Verse 8

Nebob Lahat. When he translated it, Halil Lahat, a plank of acacia wood on each side, and he began in the middle, and it was not: all of it was one piece of wood, five cubits thick by five cubits, like an anvil.

Verse 9

Skewers. They are made like the skewers of a ship, pierced with holes, the work of a skewer and not the work of a weaver, and the translation of the word "sard" is like the translation of the word "sard" for a grave, according to which they are pierced like a grave: for the one wig. All the spirits are called wigs.

Verse 10

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And its pillars were twenty. Five cubits between pillar and pillar.

And their lords. Of the pillars of brass, the lords shall sit upon the earth, and the pillars shall be set in the midst thereof; It was like a censer, which they call a censer, six cubits long and three cubits wide, and the rim of the capital was set with cords all around, as against each pillar. It was made of bronze, and the censer was set in the sockets of the pillars, and the censer was set in the sockets of the pillars, as in the censer. And the censer was set in the sockets of the pillars, and the censer was set in the sockets of the pillars, and the censer was set in the sockets of the pillars, and the censer was set in the sockets of the pillars, and the censer was set in the sockets of the pillars, and the censer was set in the sockets of the pillars, and the censer was set in the sockets of the pillars, and the censer was set in the sockets of the pillars, and the censer was set in the sockets of the pillars. To the top, they place the deltas, which are called the "Gunash of Balazs," and the width is like that of a sheep And his head is one bowed down in a column -: the cloth hangs from the ceiling and it rises from the sides
of the court: like the robes. Here are the churches
They are known by their faces, and by their desires. The pillars were wrapped in silver wire, and I am not at their head, and they are in their midst, yet I know that he is girded with a belt, that he may be kept in a camp on the hill: and with him are girded asses (Judges 19), translated girded

Verse 11

Verse 12

Verse 13

For the east is east. The face of the east; the front is the front, the back is the back, for you the east is called the front, which is the front, and the west is called the back, as you said the sea is the back (Deuteronomy 11:24, Deuteronomy 34:2), the sea
of the west
Fifty cubits. The doors were not all closed with hinges, according to the name of the opening, except for fifteen hinges for the shoulder of the opening from here, and so for the second shoulder, leaving the width of the opening between them twenty curtains for the curtain opposite the opening twenty cubits long, and the curtain was twenty cubits long, and the curtain was twenty cubits long, and the width of the opening

Verse 14

Their pillars were three. Five pillars between pillar and pillar. Between the pillar at the head of the south, which stood in a niche, T, My tongue is five amu. South from the east to a pillar which is one of the three on the east, five cubits, and from its side And from the second to the third five cubits, and so to the shoulder of the second, and four pillars for the screen, ten mountains to the west: pillars to the east as against

Verse 15

Verse 16

Verse 17

We feel not to the north All the pillars of the courtyard around, etc. According to me, who did not spread out, and the rings, and the Lord and to the south, but to the east and to the west we do not say, "Wen" and "Hasukh" and "Adeny" we feel, so come and learn: here

Verse 18

: The length of the court, north and south, from east to west, was one hundred cubits, and
its width was fifty by fifty. The courtyard on the east was square, five by five, with a courtyard three cubits long and ten cubits wide. The eastern courtyard opened on the north side of the outer courtyard, extending all the way to the inner courtyard, and the entire courtyard was three cubits long. There was a space of ten cubits behind it between the pillars. On the west side of the courtyard behind the tabernacle, and the width of the tabernacle was ten cubits, in the middle a wide

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The tabernacle, and therefore the courtyard, were found to be ten cubits long, north and south, from the gates of the courtyard to the courtyard.
:To the west, and five by five, a court before it: And it stood five
cubits high. It was higher than the court, and it was as wide as the pillars of brass. It
appeared to me that it was And their owners were copper. To the Lord, the Lord of the Mask, that you may not say, We will not say, Lord.
like a pillar, and it was a pillar of brass. :The swords, however, are the masters of the mask of another gender, so

Verse 19

For all the utensils of the tabernacle, which were necessary for its raising and taking down, like the hooks for holding the pegs:
and the pillars
of brass were made for the curtains of the tabernacle and for the bars of the court, tied with cords around the peg. As the Nigrians know, if they
are tied to the ground, they will be turned around by their sheaves, so that the wind will not lift them up, and they are not tied and tied,
and they are heavier than the sheaves of the sheaves of the sheaves that are not moved by the wind, and I say that fat is poured on them
that are tied to the ground, thus it is called a sheaf, and this is called My helper is a tent that will not be shaken: he will guide his people to victory
(Isaiah 33)

Verse 20

:'And you shall command. Zech. I will give you leaven, as it is said in the scriptures, that the olives are crushed in a mill, and not
ground in the mill, so that there may be no leaven in them, and after that a little of the first drop has come out of the mill and is ground; And
the second oil is permissible for the menorah and kosher for offerings, but it is not written for offerings (Menachot P. 6)
light You will be said to always light a
candle. Light it until there is a flame of fire from it (Shabbat 21)
Always. Every night and every day is called a continuous offering, just as when you say, "The offering is continuous and it is not without end from day to
day;" so in the offering of the shewbread it is said, "The shewbread is continuous and it is not without end, half of it in the morning and half of it in the evening,"
but: "The shewbread is continuous and it is not without end from Sabbath to Sabbath."

Verse 21

Evening to morning. Give her a time that she will burn from evening to morning, and that wise men will be awake at midnight, and that there will
be no rest in this way (Menchot Pet. 9) :The goodness of the days and so of all the nights, and if

Chapter 28

Verse 1

And you are the one who is near you. After you finish the reign of the Mishkan

Verse 2

Verse 3

To sanctify him to minister unto me. To sanctify him to minister unto me in the priest's office by the garments that he may minister unto me, and to speak the
priest's office: it is a service, which I have given to you.

Verse 4

:Chest. An ornament like a breastplate,
and I did not find in the Baraita a detailed explanation of its construction, and my heart tells me that it is a belt and a vest. I have not heard
from his back, his back is as wide as a man's back, like an apron that is read by Forciant in Laaz, whose girdles are like those of the servants
when they ride on horses, so is his work from a girdle, as it is said, "And David girded the ephod with a single girdle," since the ephod was a
girdle; and it is possible to say that he did not have a girdle except for a single girdle, as Hari said, and gave He put on the ephod, which he
had made, and then he girded it with the ephod, and the stones were fastened to the right side of the ephod,
The girdle and the ephod, which you shall adorn yourself with; And I could say that it is called an ephod because of the shoulder pieces that it has, which is
why we say that it is called the shoulder pieces of the ephod, considering that the ephod is called a single piece and the shoulder pieces are called a single piece,
and considering that its decoration and ornamentation are called a single piece, so I say that it is called an ephod because of the shoulder piece of the ephod.

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And he was satisfied with his life, and he thought that it was a belt that was worn on the right side and had fixed shoulders. –As it is in my heart that a vision has come to me, that it is like a garment, that you will clothe Jonathan and David with a belt, an ephod, and another says to me, like a garment of mud, and you will clothe them as they are, like a garment of mud, in the deed of Tamar, sister of Absalom – (2 Samuel 6): For so you will clothe the king's daughters, the virgins, with garments (Isa. 13)
Coat. It is like a piece of cloth, and so is the shirt, except that the shirt is sewn to the flesh, and the top is called a piece of cloth: the upper

Crossword. They are made of gold, and their inlay is like the tops of gold ornaments for a seat, with the setting of fine stones and pearls, as it is said in the stones of the ephod, they are set with gold inlay, and in the turban: they are called the ornament of a turban. Like the cap of a hat, which is called the turban of a turban, which is called the turban of a
turban, which is called the turban of a turban, which is called the turban of a turban in another place. They have caps: and they translate as hats.

And a sash. It was a belt on the tunic and the ephod a belt on the tunic, as they were ordered to wear: And he put the tunic on him and girded him with the sash and put the tunic on him and put the ephod on him.
Holy garments: From the holy offering to my name he shall make them.

Verse 5

Those who make the garments will receive from the donors the gold and the silver: to make the garments from there. And they will take. Those are my wise men.

Verse 6

And they made the ephod. If I come to explain the work of the ephod and the breastplate in the order of the readings, I will explain it piece by piece, and the reader will be confused in the assembly. Thus I write their work as if it were a death, so that the reader may run to it, and later I will explain it in the order of the readings. The ephod was made like the cloth of a woman riding on horseback, and it was bound around its back like a sash, from its heart to its nobles. Its width was as wide as a man's height and more, reaching to his heels. It was woven from the work of a weaver, and its width was like a weaver's work. It went
here and there, as if to encircle and gird it, and the shoulders were joined together in thought, one to the right and one to the left, behind the priest, to the two broad ends of the apron, and when it was erect, it stood on his two shoulders, and they were like two woven belts made from the right side of the ephod, as long as an hour. The turban was made of a single layer of silk, and was folded in front of him, slightly below his shoulders, and the stones of the turban were set in them, one on the right shoulder and one on the left shoulder, and the inlays were placed on their heads in front of his shoulders, and the two gold chains were attached to the two settings of the turban, at the two ends of its width. The two ends of the chain shall be on the right shoulder, and the two ends of the chain shall be on the shoulder of Samuel's left shoulder. The breastplate shall be found attached to the shoulder pieces of the ephod on his heart, from his front,

And there are also two types of teeth at the two ends of the chin at its base, and similarly there are two types of teeth at the two ends of the nose.
The breastplate, at the head of the ephod, is joined together with the breastplate; the breastplate is joined to the breastplate of the ephod, one upon the other, and the breastplate is fastened with a lace of fine twine to the breastplate of the ephod and the breastplate, so that the breastplate is fastened to the breastplate: the breastplate is joined to the breastplate, and it is not torn or torn, going in and out.
Blue and purple gold, two and six twisted threads. Five kinds of these are woven into each thread; They were to beat the gold into thin sheets, and cut threads from them, and weave a thread of gold with six strands of blue thread, and a thread of gold with six strands of purple thread, and so on the branch of the vine, a thread of gold with each one and each one – all of them shekels, and so on – two and another of a shekel. In a day's time, and to learn from

– Thus he wove all together, and found a thread of twenty-eight, and so in the midst of this call he made the golden fringes and cut the wick to make – – the wicks of gold: the fringe and within the fringe of the crimson and the crimson, for it was a thread of gold interwoven with all sorts and kinds of work of the cunning work. I interpreted to myself that it was a weaving of two wicks, That no two forms of its past are alike: this one

Verse 7

And the ephod was made with a girdle, and it was fastened to the top like a woman's apron. And the priest's back was made of two pieces of linen, two wide straps, one against each shoulder, and they were fastened on his shoulders until they were folded in front of him, like the breastplate, and by a hebron. The nature of the strong is held by his lips as against his heart that does not fall, as the stones of the firmament are fixed.
Two shoulders, etc. The apron is made of cloth.
T. Bahen Achat: In all, one, and
they raised it up To the two ends thereof. To the breadth of the ephod, which was not wider than the height of the priest.
Which is interpreted in the matter, and they were upright and carried as if against his shoulders and waist. to the point of being opposite the nobles, who recite the Kudish of Balazs, who said, "They shall not gird themselves with sweat" (Ezekiel 44) – No: they girded themselves in the place of sweat, not to the top of their nobles and not to the bottom of their loins, except as opposed to their nobles.

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And the ephod with the two shoulder pieces of the ephod shall be joined together with a thread to the bed in the manner of a needle, and shall not be woven together: they shall not be woven together with it, and then they shall be joined together.

Verse 8

And he shall make it a priest's garment, and his turban: and he shall make it his ephod. And the girdle that is on his hand is of his ephod: which is upon him. For the girdle upon the hem of the ephod, it shall be according to his work. As the weaving of the ephod is of the work of the ephod, and of the work of the ephod, so shall the weaving of the ephod be of the work of the ephod: and of the work of the ephod.

there will be security and we will not be alone and we will connect :From whom will it be. With him

Verse 9

Verse 10

N, Simeon, Levi, Judah, Dan, Naphtali on the one hand, and on the other hand, according to their generations. The order in which they were born – Reuben The second is Gad, Asher, Issachar, Zebulun, Joseph, Benjamin, full, because it is written in the place of his birth, "Five letters in all, one by one."

Verse 11

The act of stonemasonry. The work of a craftsman of stones, this hammer is stuck to the wall behind it and to the wall, it is a hammer of stones, and so a hammer - a point opened at its end, and so a hammer of stones inclined to a line (Isaiah 44): Barzelle is a forge, (ibid.), all those are holes and openings, open with a seal. When translated, it is written as a letter from Parash, as a carved stone, the grooves of the letters In the middle, as it is engraved: seals of nature that are used to seal letters – a foreign letter and an interpretation: on a name. As it is in names

The stones are set in gold settings, which are set in gold settings, as the gold is set, about a cubit in length, and set in the settings. The settings are set around the stones, and the setting is set in the ephod. The stone

Verse 12

:In memory of them. May the Almighty see the tribes as righteous before Him and remember their righteousness.

Verse 13

And thou shalt make a lattice. A few lattices of days; and he hath not given thee an interpretation now in this parsha, but the interpretation of the cherub is finished unto thee.

Verse 14

:Gold chain. Chains
:Limit. Finally, the limit of the power will make them
A fat act. It is made of woven threads, and it is not made of twisted threads like those that are made for weaving, but like those that are made for weaving, which are called "Ansanshoi." Then Balazs went and gave the chain. Of the thick threads of the work, he made thick threads on the other threads; and this is not the place where the commandment of the chains is made, and the commandment of the binding is not made, you shall not do it. The word here is a command, and it is not given. The word here is a command, but it is a future word, because in the interpretation of the word Hoshen, the commandment is repeated and the commandment is about doing and about establishing, and it is not written here that it is not for the sake of knowing the need of the sabbaths that are commanded to be done, that the chains of the sabbaths that are to be done will be needed. With the spread and write to you this, saying to you :Limits on the heat, you will be given on the inlays of the halo

Verse 15

A judge who makes amends for the corruption of the law. That is, a judge who clarifies his words and assures them of the truth, a judge who uses three languages, the words of the arguments of the judges and the end of the law

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And the punishment of the law, whether it is a death penalty, a beating, or a financial penalty, is one who uses a clear tongue:
words that interpret and clarify his words: like
the work of a prophet. A work that is calculated and weighed.

Verse 16

A span long and a span wide. A turban; and it is placed over his face as if against his heart, as it is said, and it shall be upon Aaron's heart,
hanging from the shoulders of the ephod that come from behind him upon his shoulders and are folded and come down a little in front of him, and
the headdress: it is hung there with chains and ornaments as is explained in the matter.

Verse 17

And you filled it. Because the stones filled the hills, the inlaid stones that were set in them, they are called in the language: filled.

Verse 18

Verse 19

Verse 20

–There shall be gold inlays. The columns shall be entirely surrounded by gold inlays in the depth of a hole that shall be filled with the
thickness of the stone, this is the tongue in their fullness, as a hole filled with the thickness of the stones shall be the depth of the
inlays, not: low and not left out

Verse 21

:A man by his name. In the order of their birth, the order of the stones, Edom for Reuben, Pitada for Simeon, and so on.

Verse 22

:On the breastplate. In the path of the breastplate, to be fixed in its nature, as it is interpreted to be a rod in the matter
will be the one who and to be stuck in the ground, even if it is a net. For the tongue of the roots of the ram, the one who holds the ram to hold
holds the breastplate that in them will be a pendant on the ephod, and there are two chains of the words for the top in the matter of the inlays;
And even chains of words, Menachem ben Saruk, was a man of many roots, and he said that the Rishis would leave as much as he had in the
threefold and in the threefold, and I do not see his words, except that a chain of words in the Hebrew language is like a threefold in the
language: Mishnah
Limit. It is one of the limits of what is said to be a high, which will be broken by the natures that will be at the limit of the heat, and
every limit: a sharp tongue, Ashumiel Balaz
:A fat act. An act of shooting

Verse 23

You will begin to do these things to him, so that he may be established in him: and it will not be possible to say that –On the breastplate. For the breastplate's sake
If so, what is it that repeats and says, "You gave the two rings of gold, and did not a great man give them?" It was written at the
beginning of the reading, "And you made two rings of gold on the ends of the breastplate, and even on the chains of your shoulders
you did so on
the two ends of the breastplate." The two wings that were opposite the image, on the right and on the left, which came before the shoulders:
the ephod

Verse 24

And she gave the two golden plates. Behold, these are the roots of the borders of the inscriptions to the top, and they did not extend from a
fixed place in the middle. Now interpret them to you, that you may understand them in nature; and you shall know that these are the beginnings,
that I, in interpreting these, have not doubled my commandments.

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Verse 25

And the two ends of the two bars you shall bend, the two heads of each one
Put on the two squares. These are the inscriptions for the top, between the opening of the breastpiece and the opening of the ephod, and do not separate the breastpiece and the stand, now separate it so that the heads of the breastpieces, which are bound in the patterns, may be pierced there.
. The right and left sides of the image are the same; the two ends of the right chain are inserted into the right slots.
:And so in the case of Shmuel, the two heads of the Shmuel chain were
given. The buttons on the
shoulders of the ephod, one on this side and one on that, were like the buttons of the ephod, supporting the breastplate so that it would not fall off, and it was plain, and the lower edge of the breastplate, which went in and out and touched its waist: and it was not sewn, it was beautiful, so it needed two types of buttons to secure it, as it is spread out and carried.
In front of his face. Of the ephod, that the stitching may not extend beyond the shoulder pieces that are on the breastpiece, but beyond the upper part that is on the outside, and it shall be over against the face of the ephod, because that stitching which is not seen: it shall not be over against the breastpiece.

Verse 26

:On the two ends of the breastplate. These are its two corners, which are on the right and left sides, on its
edge, which is toward the ephod, its border. You shall make two rings, one on the two ends of the breastplate, which shall be like the ephod, and the other on the other side of the ephod. The rings of the ephod shall be like the ephod, and the ephod shall be on his waist, and a ring shall be given to it, which shall not be fixed beyond the outer hem, but beyond the hem that is on the inside. The front, which was called the house, and the same was the side of the ephod, which was considered the ephod around the priest's waist, and the apron was folded before the priest over his waist, and its hem was cut from one side to the other, even to the edge of the hem.
:The heat and its peaks are laid on it

Verse 27

On two shoulders from below. The buttons are placed on the tops of the shoulder pieces of the ephod that are on his shoulders, as against his throat, and are folded and come down to his face, and the design is to be placed on the top of the second one, which is attached to the ephod, and which is attached to its other side, above the place where it is attached to the ephod, a little above the girdle, Which is connected to the belt, and if we give a little height to the uprightness of the shoulders, it is like the nature of the opposite of the end of the rope, and we give a thread of the thread in those It is said that the ephod was made of linen, and the ephod was woven with a thread on the right and on the left, so that the ephod would not have a bottom that went forward and backward, and would be tied to his waist, and would be placed on the ephod in front of his face. Beyond the outer

Verse 28

And they bound. The tongue is bound; and so are the bands of a man (Psalms 31) – the bands of the wicked, and so are the high mountains this one to that, that I may go down to the valley of the valley (Isaiah 40) – [illegible] difficulty, from which the depth of the valley is upright and deep: and rest at night

:To be on account of the ephod. To be the strong one, to be attached to the thought of the ephod
:And he will not be afraid. His tongue is cut off; and the tongue of the Arab is like the words of Donash ben Labrat

Verse 29

Verse 30

The lights and the innocent. He is the writer of the name of the interpreter, who was given to him in the midst of the folds of the heart, in whose hand I am to explain to the high priest – he illuminates his words and completes his words; And in the sanctuary of the second, there was the Hoshen, but the sign of the name was not within it, and because of the sign of the name, it is called - to be lacking in the gods: from judgment, as it is said (in Numbers 27), and he asked him in the judgment of the lights (Yoma 33)
The judgment of the children of Israel. A matter that they are judged and punished by his hand, whether to do a thing or not: to do; and according to the one who atones for the iniquities of the law, a judgment is called a pardon for the name of the forgiveness of the judgment

Verse 31

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The coat of the ephod. The ephod was given to him as a girdle: all blue.
All of it was blue, with no other color than the evening in it.

Verse 32

head was the opening of the house of : –And the mouth of his head was. The mouth of the crown of his
the image within him. When he translated it, it was like a fold to the body, like a loop to the inside, so that it was like a loop to its opening, and it was the work of a weaver,
not of a needle, like a needle. For the reason that the armor of their mouths was like a loop
And it shall not be torn. So that it may not be torn; and he who tears it shall be punished, for this is from the law of the covenant, and therefore: the heat shall depart, and therefore it shall not be removed from his name, as is said in the verses of the Ark.

Verse 33

:Ramni. Round and hollow were like pomegranates made like a hen's egg.
:And golden bells. They are like grapes among you.
Between two pomegranates, a single pearl, attached and hanging at the –Inside them around. Between them around edge: the awl

Verse 34

:Paman gold and pomegranate Paman gold and pomegranate. Ezlo

Verse 35

And he will not die. Do not be deceived by what you hear – if he is, he will not be liable to death, but if he is gathered together: If one of these garments is missing, he will be liable to death at the hands of Heaven (Sanhedrin 53)

Verse 36

balance :Tsitz. It was like a golden flight, two fingers wide, circling the forehead from ear to ear.

Verse 37

On a blue thread. And in another place he says, "And they shall put a blue thread upon it?" And it is also written here, "And it shall be upon the mitre," and in the verse he says, "And it shall be upon the breastplate of Aaron." And in the two holy things, was his skin seen between the mitre and the mitre, where he laid the turban? Because the crown was high above the head and not deep enough to cover the entire head to the crown, and it protruded from the base, and the wicks were in the holes at the top and were connected to it by two heads and at its base, six by three from the other ends, a wick from
From the outside and one from the inside as opposed to the other, and the heads of the strands are tied together from the back of the neck, and they are located between the length of the head and the strands of its heads surround the crown, and the middle strand on its head, tied with the heads of the two, and goes over the face of the width of the head from the top, it is found to be made like a A hat; and on the wick of my head he says, and it was on the turban, and the crown of the crown was on his head like a hat on the turban, – and the wick of my head was fastened so that it did not fall and flew down like a cloud, and all the readings were fulfilled: wick on the crown, and the crown on the wick, and the crown on the turban murmur

Verse 38

–And Aaron bore. To the tongue of forgiveness; and yet he did not move from his place –Aaron bore the burden of sin: the sin was removed from the holy places (Chulin 118)
The sin of the holy things. To be desired over the blood and over the milk that were offered in impurity, as it is said: For this is sin, is it borne? If the sin is a blasphemy, it is said that it shall not be desired (Leviticus 19), and if the sin remains, it is said that it shall be blasphemed for the sin of the priest who offered it while unclean, who bore sin and was blameless. He is said, "He shall not think" (verse 7) – "The holy things are said, and the sin of the sacrifices is not." Is it not that he was pleased only to purify the sacrifice (verse 7) and was always on his forehead? For it is possible to say that he was always on his sacrifice, that he was always on him, that he was always at the hour of work, that he was always pleased even if he was not on his sacrifice - that he was not a high priest. A worker works at a certain hour, and according to the words of the one who says, "He will continue to work on his own merit, from atonement and satisfaction," and if he does not, it is required: "He will continue to work on his own merit, from a teacher who uses him in his own merit, so that he will not deviate from his knowledge" (ibid.).

Verse 39

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:And a checkerboard. Make them of checkers of checkers, and all of them of six

Verse 40

She: –And for the sons of Aaron you shall make coats. Four of these garments shall be made, and there shall be no remainder, a coat, and a sash, and turbans.
From a hat – and from the machines that are suitable for the table in the parsha

Verse 41

A breastplate, and an ephod, and a robe, and a tunic, and thou shalt make them, and put them upon Aaron. These are they that are written upon Aaron: a mitre, and a girdle, and a breastplate, and the mitres of the writing
upon them, and upon his sons with him. These are they
that are written upon them: and thou shalt anoint them. Aaron and his sons
with the anointing oil, and thou shalt fill their hands. All the words of the tongue of Chanukah, when it is gathered into a word to be strengthened by it from its sign day and night, are: and in the tongue of Laaz, when a man is appointed over the settlement of a matter, the ruler puts in his hand a house of leather, which is read Ganat Balaz, and on his hand he strengthens him in the word, and his sign is read from the boat: Ravishtir Balaz, and it is the word of the tongue of Laaz. Hands

Verse 42

And he made for them: For Aaron and his
sons: linen breeches. He made four turbans for the high priest and four for the lowly priest.

Verse 43

And they shall be upon Aaron. All these garments shall be upon Aaron, and they shall be upon him.
And about his sons. The Amorites are mentioned in them.
:They came to the tent of meeting. To the temple, and then to the tabernacle.
And he died. Is it to the extent that the one who uses the sun is deprived of clothing at death
It is an eternal law. Every place where it is said, "The law of the world," is a decree from time immemorial to generations, to be followed by it (Menachot:19)

Chapter 29

Verse 1

:Take. As it is taken. And two pieces of henna, one of the henna and one of the henna, and they shall have one solution: one bull. To atone for the work of the calf which is a bull

Verse 2

And unleavened bread, unleavened bread, and unleavened wafers. If there are three kinds of unleavened bread, and unleavened wafers, and unleavened wafers, it is called matzah in the context (verse 23). Unleavened wafers are bread with oil, because oil is given to them: unleavened wafers are different from unleavened wafers and unleavened wafers, and all the kinds are ten ten unleavened wafers.
: A worm in oil. When there is wheat, oil is poured into it and it is boiled.
:Anoint with oil. Then bake, anointed with cumin, because it is Greek, which is a custom according to ours.

Verse 3

And you shall offer them. To the court of the tabernacle on the day it is set up.

Verse 4

:And you have washed. This is the immersion of the whole body.

Verse 5

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:And you, adorn yourself, and fix the girdle and the apron around it.

Verse 6

:The holy monk. This is the
crown and the two wicks on its On the hands of the brave wick –On the bonnet. As I retired to the top
head, :The three are tied at the back of the neck, and it is placed on the turban like a hat.

Verse 7

And anoint him. This anointing is like a anointing oil, for he pours oil on his head and between his eyes and his temples: with his finger (the Lord's commandments)

Verse 8

Verse 9

And it was theirs.

The hand of Aaron and the hand of his sons. In the appointment and command of the priesthood

Verse 10

Verse 11

:The entrance of the Tent of Meeting. In the courtyard of the tabernacle in front of the entrance

Verse 12

:On the horn. To the top of the horn of the day
:And all the blood. Blood stains
To the base of the altar. Like a protrusion of a house of reception, it is made round and round, after which it rises a cubit from the ground:

Verse 13

:The milk that covers the intestines. It is the membrane on the stomach, which is called the "tila"
:And the rest. He is a thorn in the flesh, who is called a "partner"
:On the liver. Even the liver is free from its burden (Safra)

Verse 14

:Burn in fire. We do not know whether external sin is burned, but this

Verse 15

Verse 16

Let him fear this and that, and there is no sacrifice and offering. In my power; I hold a knife and throw it as if it were a horn, but I do not touch it. Like
The argument of giving with a finger is that you do not sin in your heart. But the light of sacrifices is not the argument of a horn that gives blood from the middle of the altar to the table, and it does not go up in the calf, but does not stand on the ground and throw it (Zebachim:53)

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Around. Thus it is explained in the slaughter of the holy animals that there is no circle, but only two four-pointed arrows, one on the right side of the horn, and one opposite the other, and each arrow is visible on both sides of the horn, one on the left side and one on the right side: the blood is given in four circles, that is why it is called a circle.

Verse 17

Added to the meat of the lamb – on its parts. With its parts

Verse 18

:Smell of fragrance. A breath of wind before me, which I spoke and my will was done: Woman. A tongue of fire, and it is the incense of organs upon the fire

Verse 19

Verse 20

Tinuch: It is the inner ear cavity, which is called the tinnitus.
:There they are. The great and the great (Safra)

Verse 21

Verse 22

:Milk. This is the milk of the fat ones, namely the
keva and the alia. From the kidneys and the rump, as is explained in Vayikra (Leviticus 3), in contrast to the azaz – ysirena, a place where the kidneys are azaz (Chulin 11), and in the case of the cow, it is not said alia, as there is no a ram or a ram, but there is no ala for a bull or a goat. :Alia came near Ella in the ram:
And the right thigh. The incense in the right thigh did not cool him with the words, but this is only in the heart
Which is completely completed; the inscription says that the full ones – because he is a full ram. Complete; To the tongue of Solomon, peace be upon him, who is the one who makes peace with the altar and with the workmen and with the sheep, therefore I have made a covenant with him, that he may be the one who makes the workmen the manna, and this is Moses who served in the fullness, and the rest Aaron and his sons ate: who are in the sheep, as is explained in the matter.

Verse 23

:And a loaf of bread. From the chalut
:And a loaf of oiled bread. From the kind of the rabbi
And a tenth part of the grain. Of the grain, one tenth of every kind. And they did not offer the bread of the offering with the sacrifice of incense, except this alone, which was offered for the burnt offering of peace offerings, and the ram of the Nazarite was given to the priests with the breast: and a sheaf, and of this Moses had no manna except the breast alone.

Verse 24

On Aaron's shoulders: and the wave offering. Both of them are engaged in the wave offering – the priests and the priest, is it hunting? The priest rests: his hand is under the hand of the priests and the wave offering; and Aaron and his sons were the priests, and
Moses the priest waved. The leader and the bringer of the four spirits of the world are his; A wind that brings forth and drives away evil spirits and evil spirits, ascending and descending to the waters to which the heavens and the earth belong, and that brings forth evil hailstones (Menachot: 62)

Verse 25

:On the leaf. On the first ram that you offered as a burnt offering
: To smell a fragrance. To put a spirit upon me that he said and his will was done:
woman. To man was given
: To God. To the name of a place

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Verse 26

Verse 27

And thou shalt sanctify the breast of the wave offering, and the thigh of the heave offering, etc. Sanctify them throughout your generations, to be a heave offering: and thou shalt wave them with the breast and the thigh of the peace offerings, but not for incense, but for Aaron and his sons to eat: a wave offering. For the tongue of the going forth and the coming in, and the nathalie of the laver.
: Raised. The tongue is ascending and descending.

Verse 28

:A perpetual statute from the children of Israel. That the offerings made to the Baals, and the breastplate and the thigh, they shall give to the priest.
:Because it is a donation. The foreskin and the market of this

Verse 29

:His sons after him. Why did he return in greatness after him to
anoint. To be exalted in them, that there is an anointing which is a tongue of power, as it is given to you for anointing (Numbers:18), do not touch the anointing (Deut. 16)
:And fill their hands with them. On the hands of the garments he is clothed with great priesthood

Verse 30

:Seven days. The priest shall put
on them. Who among his sons shall be ordained to the high priesthood, when he is consecrated to be high priest
And before us on the Day of Atonement, and Whosoever shall come into the tabernacle of the congregation, he shall be a priest, that shall minister before me.
this is the high priest, that no work on the Day of Atonement is lawful except in him.
Under him are his sons. It teaches that if a high priest has a son who fills his place, he shall be appointed high priest under him.

The priest in his place is one of his sons. From this place of vision, all the tongue of the priest acts as a servant of the Lord, and from your lips you will be able to understand: (Your words will be heard before him.

Verse 31

:In a holy place. In the court of the tabernacle of meeting, which was the holiest of holies.

Verse 32

:Open the tent of meeting. All the court is called by this name.

Verse 33

And they ate it. Aaron and his sons, according to their rank,
: Which he abhorred in them. All abominations and
abominations : To fill their hands. In the ram and the bread of the Lord.
Their hands were sanctified for the priesthood: to sanctify them. For at the hands of the full ones they were
sanctified because they were holy. Holy of holies; hence the warning to the stranger who ate the holy of holies, which is given the title: "Taste for the word from the day of the Lord, they are holy" (Pesach 24)

Verse 34

Verse 35

And you shall do this to Aaron and his sons. The writing was repeated to Ahab – that if any of the words of all these words are lacking, their hands shall be cut off from being priests and their service shall be invalid. :In the matter, we did not fill it.

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:I will cry. As is yours.
Seven days shall be fulfilled, etc. In this matter and in the sacrifices of the Lord every day.

Verse 36

On the villages. In the way of the atonement, to make atonement upon the altar for all uncleanness and abomination; and according to me, that seven days shall be filled with blood, I have no other matter but that which comes in the way, like the rams and the bread, but that which comes in the way of the altar, like the bullock that is for the sin of the altar, they hear not, therefore it is necessary to call this; Midrash: Therefore, the atonement and you for the altar is required, because what a person has offered as a gift of plunder in the kingdom of the tabernacle and the altar: have sinned. And you have sinned, because the tongue of the blood of the offerings given with the finger is called sin.
:And anoint him with the anointing oil, and all the anointings are of the same kind, because

Verse 37

And the altar shall be holy. And what is its holiness? Whatever touches the altar shall be holy. Even a defiled offering that is offered upon altar is it shall be holy, the altar shall be holy to its purity, that it may not be defiled; From the time it was said, "Everything that touches the holy," I am like a thing that is not impure in the sanctuary, like a thing that is square and square—between what is visible and what is not visible, God, and what the sky does after it, what is it that is sacred—and cut off and used and devoured and as it goes out there and goes out and becomes unclean, even Every vision that is seen is a grave and is rejected from Sheba for help, like the color of the fennel.
:And that which is slaughtered in thought is outside its time and outside its place and as it were brought forth (Zebachim 3:1)

Verse 38

Verse 39

Verse 40

: –And ten pieces of salad. A tenth of an ephah is made of thirteen eggs and five eggs
and a pinch of salt – with extra virgin oil. It is not for the chovah that we say “katy”, but for the sake of kosher, because when it is said “katy”, the maor can be molded to fit, so here it is katy and we do not say “katy”, the maor, – for the maor and not to fit: but for the sake of a little fit that there are no tzarih katy, because even the ground part of it is kosher. Bahen (offerings of the sixth month)
:A quarter of a hin. Three kinds of two
silver cups were at the head of the altar, and –And we will. For the cups, as we have done in the tent of a tent (Mahach) pierced like two thin spouts, the wine was poured into them, and it was poured out and went out through the spout and fell on the roof of the altar, and from there it went down to the Shitin, in the altar of the house of the worlds, and in the bronze altar: it went down from the altar to the ground

Verse 41

To smell fragrant. Regarding the offering, it is said that the offering of the sacrifices is a complete one, and the order of the members' proximity at the beginning: and then the offering, which is said to be an offering and a sacrifice

Verse 42

:Always. From day to day – and there will not be a day left between you that I
have appointed for you. When I appoint a time to speak to you, there I will appoint it to come. And many of them teach from the place where the Lord spoke to Moses from above the bronze altar, when the tabernacle was set up, and they say from above the mercy seat, as it is said, "And I have spoken to you from above the mercy seat" (Exodus 26), and what I have promised you is as it is said here: It is not said about the altar but about the tabernacle of the congregation that is mentioned. In the name of

Verse 43

And I will go there. I will make a covenant with them in a word, as a king who sets a time to speak with his servants. And the tabernacle shall be sanctified.

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honorable –In my honor. –That I may minister in him. And from the Midrash of Agada, you shall not call me by my honor, but by my honor, by the Aaron on the day of his resurrection. And this is what Moses said, and it is he whom the word of the Lord here implies, if you have killed my son Mine – :If I say in my nearness I will sanctify, and what is the matter? And it shall be sanctified in my glory (Zebachim 15)

Verse 44

Verse 45

Verse 46

:To dwell among them. By the grace of God, I will dwell among you.

Chapter 30

Verse 1

: Incense burner. To burn incense, to burn poisonous smoke.

Verse 2

Verse 3

Its roof. This was its roof, but the altar of burnt offering had no roof except for its filling with earth: in all its corners: a crown of gold.
Simeon is the crown of the priest.

Verse 4

His ribs. Here is the tongue of the angles, as it is translated, according to what is said on its two sides – on its two angles: on its two sides
:And it was. The work of these natures:
For houses alone. A house shall be the nature alone

Verse 5

Verse 6

Before the ark. What shall you say, a pillar from the side of the ark to the north or to the south, in front of the ark, from the direction of the ark: as against the ark from the outside

Verse 7

In his goodness. The pure tongue of the menorah's sparks from the fuel of the wicks that were burned at night, and it was: from goodness in all things, morning and evening.
The lamp. If there is a lamp, then all the lamps mentioned in the menorah, outside the place where it is said that there is a place of ascension: which is the tongue of the fire

Verse 8

:And when he shall light them to burn, he shall burn them.

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: Incense. Every day, spread incense among the Arabs (Kiritot 6)

Verse 9

:You shall not offer upon it. On this altar: :A strange
incense. The incense of a freewill offering – all strange incense is outside of this: And he shall offer
and offer. And he shall not offer a burnt offering, nor a grain offering, a burnt offering of beasts and fowls, but an offering of bread.

Verse 10

And Aaron made atonement. He
offered blood once a year. On the Day of Atonement, it is said after death: And he went out to the altar that was before the Lord,
and made atonement for him (Leviticus 16).
:The sin of the villages. They are the bull and the goat of the Day of Atonement, which make atonement for the impurity of the sanctuary and its holy things.
Holy of Holies: The altar is holy for these things only and for no other service.

Verse 11

Verse 12

For you shall bear. In the language of Kabbalah, as it is translated; When you desire to receive a sum of money from them to know how much they
are, do not weigh them: for the golgolat, unless each one gives half a shekel and you weigh the shekels and you know their weight
And there will be no stumbling block among them. That the evil eye will rule over them, and the word will not come upon them, as it was written
in the days of David (2 Samuel 24).

Verse 13

This they shall give. It is seen as a kind of firebrand, and it weighs half a shekel, and it is said, "This is what it is:" (Yerushalmi
Talmud, Shekel 1) Pass over the controls.
In the manner of the scribes, they pass over the scribes, one after the other, and so everything that passes under the Sabbath (Leviticus
27), and so the sheep shall pass over the hands of the scribe (Jeremiah 33) half a shekel in the holy shekel. In the weight
of the shekel I have appointed you to weigh by shekels, the shekels of the sanctuary, according to the shekels of the sanctuary: as it is said
in the interpretation of the ark and the shekel of the possession.
Twenty gerahs is a shekel. Now explain to you how much it is.
And as for bread: live. To the tongue of a hundred; And so in Samuel (1 Samuel 2), he came to the place where he was to offer a shekel for a
silver agora, twenty gerahs of the shekel. The shekel of the shekel was four zuzim, and it had been moved from its beginning by five hundred,
but they came and added wine to it and raised it to six hundred shekels of silver, and half of this shekel that I told you they would give: a
heave offering to the Lord (the firstborn of the Lord)

Verse 14

From twenty years of age and above. For example, no one under ten may go out to the army and be numbered in general: men

Verse 15

To atone for your souls. That you may not be avenged by the hands of the wicked; that is, to atone for your souls, according to the
one who alludes to the Lord's offering three times, one offering of the Lord from whom it is written asThey had three offerings – when
they began to offer the tabernacle, each one gave half a shekel, and up to a hundred shekels, as it is said, “And the money of the
officers of the congregation was a hundred shekels” (Exodus 38), and from them the lords became, as it is said, “And it was a hundred
shekels of the tabernacle,” that is, the amount of the money and the body (Ibid.); and you also It is in the hands of Minyan, from whom the water was raised.
It was said at the beginning of the fifth month of the second year (in Numbers 1), and they were to give each one half a shekel, and
they were to buy from it the annual sacrifices of the congregation, and they were to give to the poor and the rich, and with this offering it
was said to make atonement for your souls, which are the sacrifices of atonement. And the third part was the offering of the
tabernacle, as it is said, "All the offerings of silver and bronze" (Exodus 35:11), and not all their hands were equal to it, except for
one who gave what was in his heart.

Verse 16

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And you shall give it to them for the service of the tabernacle of meeting. For they were numbered among them at the beginning of the offering of the tabernacle, after the work of the calf, because a plague had come upon them, as it is said, And the Lord smote the people; a parable of the beloved sheep upon Ro When a word fell out about her and she stopped, he said to the shepherd, "Please give me some of my sheep, and I know how many there are." There, to know that she was fond of him; and it is possible to say that this number is the one mentioned in the fifth chapter of the first chapter, which was said and the tabernacle was erected in one piece The ordinances, which the Lord commanded in the second month – on the first day of the month, They were given after the Day of Atonement in the first year, and once in the second year in the month of Iyar and the third and sixth months, a hundred thousand - since the tabernacle was set up. And if you say, "Because it is possible that in those two years Israel was equal to a thousand five hundred and fifty," in the money of the officers of the congregation, it is said so, and in the money of the officers, even in the mountains, it is said so. And all the chiefs were six hundred thousand and three thousand five hundred and fifty (in Numbers they not in the hour of the first census of the sons of the nineteenth year, and in Bashan they 1), and they were not in two years, and were were made in the sons of the twenty! Returning to the matter: The number of the years of the people in one year was counted, that they were not counted but in the census The Exodus from Egypt was two years, according to the Exodus from Egypt, which is counted from Nissan, as it is counted in the first month of the year (page 2), and the Tabernacle was built in the first year and erected in the second, since each year was renewed in Nissan. However, the years of the people are counted from the number of years of the world, which begin in Tishri, the first It the was in Tishrei later that day, when we ran, we found two minions in one year – the minion.

:The place for Israel to forgive them and they were scattered over the tabernacle, and they slept together in the morning
For the service of the tabernacle of meeting. These are the lords who were made in it.

Verse 17

Verse 18

: Sink. Like a great uncle, and like ducks that spit water in their mouths : and so on. As translated in the Hebrew, it is a regular seat for a sink : for washing. Seated on the sink

And between the altar. The altar of burnt offering, which is written in it, is in front of the entrance of the tabernacle of the tent of meeting, and the laver was not a partition between them, a partition wall, and stood as a barrier between the altar and the tabernacle, as it says, an altar – because it is said, “And the altar of burnt offering is at the entrance of the tabernacle of the tent of meeting” (Exodus 40), Before the tent of meeting, and there is no place for the sacrifices before the tent of meeting, is it like hunting? A donkey came to the south; thus: it is abomination to sacrifices

Verse 19

Their hands and feet. In the house of one was the sanctuary of his hands and feet; and thus they changed it with sacrifices (page 19); How is the sanctuary of his hands and feet? He placed his right hand on the back of his right foot and his left hand on the back of his left foot and the sanctuary

Verse 20

They entered the tent of meeting. To burn incense, and among the Arabs, incense, or to sprinkle the blood of a bullock upon a priest: the Messiah and the cities of Az and they will not die.
If they do not wash their hands, they will die, for in the Torah it is said, "All things are unclean," and "all things are unclean," or "all things are unclean," you who hear:
:To the altar. The outside, where there is no place to bring the tent of meeting, but in the courtyard

Verse 21

And they shall not die. Death is required for the one who serves at the altar and whose hands and feet are not washed, which is the first death: they did not hear it except for the one who was brought to the temple.

Verse 22

Verse 23

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: In the sky, head. Considered and
named cinnamon. According to the fact that cinnamon is the bark of a tree, it is good and has a good smell and taste, and it is good - which is
not only a tree, so it was necessary to say that cinnamon smells like half of it and fifty. Half
of it was brought in, and five hundred, and when I brought it out, it turned out to be five hundred, as was the hour of the bitter end of the tree. If
so, why is it said in it half? The cut of the letter is to bring it in half: for there are many in it two evils, which are not weighed eye for eye;
and so it is with the scepter.
:And buy in the name. Buy perfume; According to the six shops that are not perfume, it is necessary to say buy perfume
:Fifty-two hundred. Total weight of all

Verse 24

:And a word. There is a root of grass, and in the language of the sages,
a word of wisdom, Rabbi Meir Omer says, in which they have removed the—a hin. 12:11; and they were divided about it. The sages said,
"Rabbi Yehuda, and not to drain the fat, is not sufficient, but to wash them in water, so that they do not swallow the fat." Then the fat flooded
them until it absorbed the smell, and they were forced to drain the fat from above the fat (Horiyot:11).

Verse 25

A concoction is a medicine. A medicine is a word, and its taste is sweet, which is for the sake of the Lord, and its power is like a medicine,
a medicine; And it is not as the sea is calm (Isaiah 51), and as the earth is calm (I Kings 2), whose taste is: to the point of death; and every
thing of the west in its companion until this one emanates from this a smell or a taste called a concoction: a concoction of a
concoction. A concoction made by arts and crafts
:The act of a pharmacist. The name of the practitioner in the matter

Verse 26

And anoint him. All anointing is like a sin, except for kings who are like a Nazarite (the Law of the Lord)

Verse 27

Verse 28

Verse 29

And you have sanctified them. This anointing has sanctified you to be the most holy of holies, and what is your holiness? All the wounds and the
body: all that is seen in the vessels of the Lord, from the time that they are gathered together, is holy, the holiness of the body – to cast out the
plague and to wash and to bathe, to cleanse the sick, but that which is not seen is not holy; And it is a day that is hated and not sanctified (Exodus
29), which I have heard from the Lord, that he should take away the sacrifice from the altar: from among you all that toucheth the altar; all that
toucheth the tabernacle, what are the rams that are seen, even all that are seen Seen among those who are not seen, the number of sheep,
And priests and kings are taught to speak a language of many languages, according to which there is no need to anoint except for greatness,
for thus the king will establish his greatness, and the anointing will be left Oily waste (name), and oily waste
– as it is: he will anoint (Amos 6) – in the Aramaic language, as in the Hebrew language.

Verse 30

Verse 31

:For your generations. From where he measured his multitudes, saying that all of them existed for the future to come
:This. In gematria, the letter is ÿÿÿÿÿÿÿÿÿÿ ÿÿÿÿÿÿÿ ÿÿÿÿ (ÿÿÿÿÿÿÿÿÿ ÿÿÿÿ)

Verse 32

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: It will not be cut off. In the words of the Jews, the tongue will not work, as it is (Deuteronomy 5:15) so that it may be well with you.
:It shall not be poured on human flesh. Of this fat itself and in its
composition you shall not make any like it. In the sum of its marks you shall not make any more than it is in the weight of the other marks according to the measure of the fat, but if it is too small or too large, according to the measure of the fat, it is permissible, and even if it is made: in the composition of this, there is no obligation to pour from it, except for the one who has prepared it.
: And in its programmer. The language of Heshbon, as (Exodus 5:8) the composition of the bricks, and so in the composition of the incense

Verse 33

And he who gives from it. Of the hundred of Moses
:On a stranger. Who has no need of priesthood and kings

Verse 34

It is a thorn, and because it is not a thorn, the thorn that falls from the thorn tree is called a thorn, and in Balazs Gomaa: "And the thorn is called a thorn, and it is a thorn. The root of
the thorn is smooth and pronounced like a thorn, and in the language of the Mishnah it is called a thorn, and this is what you will call them: an thorn, a toad, and
a thorn. The fragrance of the incense is bad, and the reader is not able to read it, and the inscription appears between the incense burners to
" teach us that it will not be easy in His eyes to join His people in the assembly of His sufferings and His prayers, the transgressions of Israel, which are
:We are waiting for you
:Sami. Others and a
pure white. From the measure of the rabbinate, eleven hundred shekels, which they said to Moses on Mount Sinai – from a little two shekels, dripping and pouring and milking three, five shekels, ten shekels for the rabbinate, as it is to him ten shekels, and eleven shekels for the rabbinate; And if there is a thorn and a thorn, and a bitter thorn, and a To love

:)Karitot 6') As the
weight of this – one by one it shall be. If the four mentioned here shall be equal in weight by weight and so it is: the zephyr and the bird, the white and the white, by weight seventy-seven times – so the weight of this is this: – where (there); and the tongue of the tongue shall appear to me to be one, one In one there will be

Verse 35

From salt. When translated from the West, it means to mix the two together, one with the other; And I say that it is like the one who throws the water into the sea – and the sailors will be afraid (Jonah 1), your sailors and your companions (Ezekiel 27) – with oars as they steer the ship, like a man who throws eggs into the sea with his hands: the water, and everything that a man wants to throw into the sea, he throws it with his finger. In your honor
be. And holy :From pure salt is holy. From salt it shall be, and it shall be pure, it shall

Verse 36

:And you shall give from it, etc. It is the incense that is on the inner altar that is in the tent of meeting, which I have appointed for you there. All the appointed times of the word that I have appointed for you, I have appointed for them in their place.

Verse 37

: In its programming. In its listing of features: It shall
be holy to you for the Lord. You shall not make any smoke from it except to My name.

Verse 38

: To smell it. But you have made it a trap, as if to sell it for a collection (the cuttings of the Lord)

Chapter 31

Verse 1

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Verse 2

You are in the shadow: I have called by the name of – –. To do my work.

Verse 3

Wisdom: What a man hears from others and learns: Wisdom.
He understands a matter from his heart from within, things that are
measured: Knowledge. The Holy Spirit

Verse 4

:to calculate, to think, to weave, to do, to think

Verse 5

And in the field. To the language of craftsmanship, as the wise plowman (Isaiah 40), and the uncircumcised plowman, and the one who plows in the field, :who plows in stones is called a craftsman and who plows in
its thickness wood is called a carpenter :to fill. To sit in its fullness in its fullness – to make the plow according to the measure of the stone and

Verse 6

And in the heart of every wise heart, etc. And yet the wisdom of the heart of Jesus is in you, and all that I have given him wisdom to do: all that I have commanded you.

Verse 7

And the ark of the testimony. For the tables of the testimony.

Verse 8

:Purity. In the name of pure gold

Verse 9

Verse 10

According to the simplicity of the word – which I might say is in the priestly garments – and the vestments of the ministry. I say, "And I will give the garments of his sons to the priest, unless he speaks, according to the law of the Lord, and I will give the holy garments to Aaron the priest, the blue and the purple, and the blue, both of which are mentioned in the parshath of the journeys, and they will give the garments of the priest, they are the garments of the blue and the purple, and they will spread over him the purple garment and spread over him the They were clothed with a garment of fine linen (Numbers 4); they made a holy garment of fine linen and purple and scarlet yarn, and made a fine linen garment for the Lord. And we will see my words, which are (Exodus 39), and six of them were not mentioned, and if he was in the priestly garments, he was not clothed in any of them: scarlet or fine linen, without six.
The garments of the minister. Yeshivah is interpreted in the language of work and service, as translated into the word "Bushi" by Moses, and there is no imagination in the wording; and I say that it is in the language of Aramaic, as translated into the word "Kalaim" and translated into the word "Mikbar", which were: woven with thread, made of woven cloth, woven for the purpose of "Zidatz" by Balazs.

Verse 11

And the incense of the holy things: for the incense of the temple, which is holy.

Verse 12

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Verse 13

And you speak to the children of Israel. And you, although I have commanded you to command them concerning the tabernacle, do not let it be too easy for you to reject the Sabbath from before me, for it is
a sign between me and you. But you shall keep my Sabbaths. Although you are persecuted and hastened in the hastening of the work, do not postpone the Sabbath for a moment from the tabernacle: – from before it, all things are clean
and empty from a little, for it is a sign between me and you. It is a sign of greatness among you, that I have chosen you, in that I have given you a day of rest, to give
you rest: that you may know that I am the Lord who sanctifies you.

Verse 14

Death: He shall be put to death. If there are witnesses and the testimony
:And it was cut off. Without the sight (of it): from its
defilements. He who walks in it is a profaner in its holiness.

Verse 15

Sabbath: Sabbath. A restful rest, not a restless rest.
ÿÿÿÿÿÿÿÿÿÿÿÿÿÿÿÿ :Holy to the Lord. Keep holy for my name.

Verse 16

Verse 17

And he rested. When he was translated, and rested, and every tongue of rest is a tongue of rest, which restores his soul and his breath in his relaxation from the trouble of labor; and why is it written in him, He shall not fly away, nor shall he touch (Isaiah 40), and all his actions in the saying, :Is it written of rest in himself? For the broken ear, what can it hear?

Verse 18

The act of the calf Before the command of the king of the tabernacle –And he gave unto Moses, etc. There was no beginning and no end in the
of Tammuz, the tablets were broken, and on the Day of Atonement, the Kaaba, which was built on the mountain, was destroyed. Torah, many days –
:To Israel, and on the morrow they began the offering of the tabernacle, and it was erected together in the month of Nissan (Tanhuma)
In conclusion. In conclusion, it is written – –It is a pity that the Torah was not given in Matna as a gift to a son-in-law, who was not able
These are the to –learn it all in such a short time. Another thing, what is the use of adorning yourself with 24 adornments?
sayings: Even teach your wise men to be knowledgeable in 24 books: –In the book of Isaiah: to
speak with him. The laws and courts in this courthouse
To speak with him. It is said that Moses heard from the mouth of the woman and returned and changed their course.
:together
:Lahat. Lahat means "to be equal to two" (name).

Chapter 32

Verse 1

Because at the age of six, Moses. As they translated it, the tongue is late, and then they rode on the mountain (Judges 5:3), and they began to ride on the mountain (Isa. 3:1); for when Moses went up the mountain, he said to them, "After forty days I will come within six hours," as they believed that that was the day on which he went up from the camp, and he said to them, "Solomon - forty days, they were with him, that he went up Mount Zion, and it was found that day." Forty days and the day of his ascension is not And at night with him – a vision of darkness and gloom on the seventeenth of Tammuz. In the sixth month, Satan came and confused the world, and the world, saying, "Moses must surely die." So the world came to the world, saying to them, "Moses must die," that he was buried for six hours and did not come, and so on, as you know in the tabernacle of the Sabbath (page 9); and it is possible to say that they did not sin except on the day of the cloud between the first half and the second half, Moses did not come down from the mountain until the next day, as it was said: And they rose up early the next day and offered a burnt offering.
:Who will go before us. The God of many is for them (Sanhedrin 33)

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For this is Moses the man. Like the likeness of Moses, Satan appeared to them, whom they carried in the air of the firmament: the heavens (Shabbat 9:1) which brought us up from the land of Egypt. And he was a teacher to us, the way in which we should go, now we will call upon him: to the gods that will walk before him.

Verse 2

In the ears of your wives. Aaron said in his heart: The women and children are dependent on their ornaments, that what will be delayed and they will be torn apart from the top of the head: the word and in the midst of you so will Moses come, and they did not die: tear it apart. The tongue of my command, from cutting off a joint to a single one, as his knees are cut off a knee

Verse 3

And they were disbanded. To the tongue of the disbanding of the evening, when they were taken from their ears, they were found disbanded from their bodies, :Diskrei"r Blaz
You are my servant. As I am my servant, as I left the city (Exodus 9) – from the city

Verse 4

And he created it with a chisel. He translated it with two faces, the one and cut it – into a tongue of song, with engraving – into a tongue of order, as it were and the scribes and the engravers (Isaiah 3:1), and he cut them like silver plates with two engravers (kings of all the crafts of the goldsmiths who engrave and engrave in the Lord), and the other and he cut it – into a tongue of gold, with engravings in it of gold, Like a pen of a scribe who carves letters on tablets and pens, as it is written on it with a scribe's pen, a tool that Onkelus and the scribe of Yathia stoned with a scribe's pen, a false tongue, is it? Enosh (Isaiah 8), and these are the crafts that are engraved in gold with letters and engravings, which are read in the language of the Hebrews, and are forged on his hand: seals

A masked calf. The direction that they threw into the light of the firstborn, came from many Arab magicians who had come with them from Egypt and made it with magic; And it is said that Micah was a man, who came out of the midst of the house of Benjamin, which was built in Egypt, and he had in his hand a stone on which Moses wrote, "A bullock's ascent" "A bullock's ascent" to the ark of Joseph from the midst of the Nile - and he threw it into the pit and the calf came out (Tanhuma): Maska. The tongue is a thorn; this is the thorn of the field. Gold was in him as the gematria of a mask (ibid.)
These are your gods. And it was not said, These are his gods, because a great multitude that came up out of Egypt gathered themselves together against Aaron, and they did it, and afterwards they caused Israel to err after him (ibid.).

Verse 5

And Aaron saw that there was a spirit of life in him, as it is said in the Book of Genesis, “An ox eats grass” (Psalms 106), and he saw that the work of Satan had prospered, and he had no power to repel them completely.
And he built an altar. And he called a feast to the Lord to morrow. And it was not this day, which Moses had brought before, that they should serve him, that was his simplicity; And he said, "He saw his brother's son Hur, who was a Mochamite, and he killed him." And Rava read, "The Rabbi saw Aaron and built an altar before him." And he built an altar before him. And Od saw and said, "It is better that the incense be hung on me and not on them." And Od saw And this is it. and said, "If they are building the altar, this brings trouble and this." Brings
You, And I found a kingdom made in the daughter of a woman, from among you that I build it and I am proud of your kingdom. stone Between thus and thus Moses came
:A feast to the Lord. His heart was set on heaven, he was confident that Moses would come and worship the place.

Verse 6

And they arose. Satan hastened, that he might laugh. At this hearing, there was a revelation of nakedness, as if he had laughed at me (Genesis 39), and blood was shed, as if the young men had risen up and played before him (2 Samuel 2), and even then a free man was killed (Shemot Rabbah)

Verse 7

And he spoke. He is of a difficult tongue, as he is, and he spoke to them with difficulty (Genesis 42).
Your greatness is in their path (Blessings 32), at that hour we were shaken, I did not let it Go down. Your greatness – Moses from the House of the Lord of the Ascent (Tanhuma)

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And you have converted and have not reigned over the great multitude that you have received of your own accord – you have corrupted your people. The corruption of the people is not said, but your people: I, and you have said it is good that strangers should dwell in the tabernacle – they have corrupted it and corrupted it (Shemot Rabbah)

Verse 8

Verse 9

: Stiff necked. They turn their stiff necked faces towards their enemies and are afraid to hear.

Verse 10

Give me rest. Have they not yet heard that Moses prayed for them, and he said, "Give me rest?" Is it not as he opened: He opened and made known to him that the word was with him - that if he prayed for them, he would not be able to overcome them (Berachot 32)

Verse 11

Why should the Lord be angry? For the wise man is not jealous of the wise, and the mighty man of valor.

Verse 12

To do them good – and comfort them. You have made another thought:
about the evil. That you thought for them

Verse 13

Remember Abraham. If they passed over the Ten Commandments, Abraham their father was tested with ten trials and still: He did not receive his wages, he gave him ten and he brought out ten for ten (Tanhuma)
To Abraham, Isaac, and Israel. If they are for burning, remember Abraham who gave his will to burn you in Ur of the Chaldeans; if they are for killing, remember Isaac who stripped his clothes for binding; if they are for exile, remember Jacob who exiled you and made you a great nation? And if they are to be destroyed, and if they are not saved by their merits, why do you say to me, "A throne with three legs does not stand before you in the hour of your need, light and heavy for a throne with one leg" (Berachot: 32)

Neither in heaven nor on earth nor in all that you have sworn to them by you. You did not swear to them by the word that is all, but I swore to you, that you are alive and that your oath will stand forever, that it is - in the mountains and not in the hills of the Lord (Genesis 22), and Isaac laughed and said, "And I will establish the oath that I swore to Abraham your father, I swore by El Shaddai and Rabbah" (Sanhedrin 111), And Jacob has the udders of a cow.

Verse 14

Verse 15

From their two sides: The letters were read, and He performed miracles (Shabbat 14)

Verse 16

As his honor is, so is it; that is, as a man who says to his friend, "All his affairs are in These are the works of God. As he heard –
:Of so-and-so in such-and-such a kingdom, so are all the amusements of the Kaaba in the Torah
:Engraved. The tongue of the graver and the graver are one, both are the tongue of the law, Antelier Blaaz

Verse 17

: In the midst of it, they were joyful and happy and laughing.

Verse 18

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There is no voice of heroic resistance. There is no voice of this. We see the voice of the poverty of heroes who shout "We will prevail" and not: "The voice of the weak who shout "And we will be defeated"
:A voice of rebuke. A voice of slander and blasphemy, which afflicts the soul that hears when it is said.

Verse 19

And he threw it from his hand, etc. He said: What is the Passover that is one of the commandments, the Torah says: No foreigner shall eat of it (Exodus 12), the entire Torah is like this and all Israel will be destroyed and I will give it to them? (Shabbat 57) : Under the mountain. At the foot of the mountain

Verse 20

He poured sulfur on Noah (Job 18), and because he had a net (Proverbs 1), in which fish and Wizar. The tongue is broken, and so small fish were thrown, he made the children of Israel drink.
We were determined to examine them as fools; three deaths were judged there, if there were six witnesses, without the sight of the plague, and the sight of the sword – – as the people of the city of the exile were judged, who were many, as it was said, and the Lord The people, without witnesses or vision in the rock, who tested the waters and set them in their bellies (Day 66)

Verse 21

:What have the people done to you? How much torment have you endured, that they should reject you, until you brought this sin upon them?

Verse 22

:For it is evil. They walk in an evil way, and temptations are before the place.

Verse 23

Verse 24

And they hurried and disbanded and gave it to me. And he said to them: One thing – "Why gold?"
:And I cast it into the fire. And I knew not that this calf would come out, and it came out

Verse 25

:Pharaoh. Revealed; His shame and disgrace were revealed, as it was and Pharaoh cut off the head of the woman (in the Lord's word)
:To be a reproach among them. Let this thing be unto them a reproach in the mouth of all that rise up against them.

Verse 26

Who is on the Lord's side? Come to
me, all the sons of Levi. From here the whole tribe is kosher (Day 66)

Verse 27

Thus was it changed in Mechilat. : –Thus said he, etc. And he said, What did he say? Sacrifice to God is forbidden (Exodus 22): His brother. From his mother and he is Israel (Yoma 66)

Verse 28

Verse 29

In this matter you will be trained to be priests for the place: – Fill your hands. You who kill them: for a man. of you will fill his hands with his son and with his brother

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Verse 30

I will atone for your sin. I will atone for you and make atonement for your sin, to separate you from the sin.

Verse 31

God of gold. You are the one who caused them, who gave them gold and all their desires, what can they do that they will not sin? And he adorns him can and takes a bag in his hand and sets it in his mouth as a parable to the king who was a food and drinker for his son in a house of prostitutes, what the son do that he will not sin?

Verse 32

And if there is mercy; and this is And now if you bear their sin. Oh, good – I tell you of my grace,
called: short, and
therefore the many: your number. Of all the Torah, lest they say of me that I was not worthy to ask for mercy upon them

Verse 33

Verse 34

God of which I spoke to you. I will go to you in your place, and so speak against Adonijah his lord. (1 Kings 2:19)

:Here is my angel. And it is not I.
And on the day of my visitation, etc. Now I have heard of your eating together, and I will visit you, and I will visit you, when I visit their sins, and I will visit them for a little of this sin with the rest of their sins; and there will be no remission of sins for Israel, which is not in it, because of the sin of the calf (Sanhedrin 22).

Verse 35

And the Lord smote the people. Death was by the hands of heaven for witnesses without sight.

Chapter 33

Verse 1

Israel is high above all the lands, so it is said to her; that is, as He said: In the time of anger, You're welcome. Land
"Come down," He said in the time of favor, "Go up" (Tanhuma)
:You and the people. Here we will not say and your people

Verse 2

And I drove out the Canaanites, etc. 6. Their nations, and I will destroy them, and I will turn away from them, and from them from before them (Talmud: Yerushalmi Sheviit 6)

Verse 3

:To a land flowing with milk and honey. I tell you to go up to them.
For I will not go up among you. I will tell you, and I will send before you a messenger from your
presence: for you are a stiff-necked people. And when I have dwelt among you, and you have rebelled against me, I will be very angry with you.
:I will eat you. The tongue is exhausted.

Verse 4

The bad thing: That the Shekinah is not a bull and that you walk with them
:A man of his witnesses. The crowns that were given to them at Horeb when they said, "We have done and we have heard" (Shabbat 58)

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Verse 5

And you rebel against me with the hardness of your neck; in my anger I will come up in your midst in a moment, and I will destroy you. If I come up in your midst with them, then my anger will be like a little respite until the wrath has passed (Isaiah 26:7). I will eat with you, for it is better for you that I send your messenger: and now. This recompense shall be taken from your hand, that it may be taken from you. He knows what is in my heart to do to you. And I know what I will do to you. I am at the command of the Lord of Sin.

Verse 6

:The witnesses from Mount Horeb. The witness that was in the hand of Mount Horeb

Verse 7

And Moses. From his death sin and lamentation
He will take the tent. In the language of the Lord, he is – he takes his tent and pitches it outside the camp; he said from a stranger to the rabbi: from a stranger to a disciple (Tanhuma)
There will be a distance between you and his children, about a thousand cubits in length Far away. A thousand cubits, as a matter of fact. (Joshua 3:1).
And he called him. And it was called the Tent of Meeting, it was a house, and even for those who seek the Torah, as one who receives before the tabernacle of the sanctuary (Tanchuma): Everyone who seeks the Lord. From here, for those who seek before an old man, even from the angel of the ministry when he was – he went out to the Tent of Meeting. As he went out. And it was called the Tent of Meeting, and all who seek the Lord: from the place of the tabernacle of the sanctuary, their companions said to them, "Behold, he is in the tent of Moses."

Verse 8

And it came to pass, when Moses
went out of the camp to go unto the tabernacle,
:All the people shall rise. They shall stand before him, and shall not sit down until the covering of their wombs is removed from them. Thus it is certain that the tabernacle will be gathered together after him to the opening – and they shall look after Moses. For praise: His tabernacle

Verse 9

And he spoke with Moses; and he interpreted it, and he spoke with Moses, who was the glory of the tabernacle, as he spoke with Moses. As he heard the voice of him who was speaking to him (in Numbers 7), and he did not read from the speaker; when he read from the speaker, the voice of him who was speaking to himself was clear to him, and the common man heard from him, and when he read: the speaker heard that the king was speaking to the common man

Verse 10

And they bowed down to the Shekinah.

Verse 11

And the Lord spoke to Moses face to face. And he spoke to Moses.
And he returned to the camp. After he had spoken with him, Moses returned to the camp and taught the elders what was to be taught; And this thing Moses did from the Day of Atonement until the tabernacle was set up, and it did not cease, that on the seventh day of Tammuz the tablets were broken, and the priest burned the calf and judged the sinners, and the priest went up as it was said, and it was morning, and Moses said to the people, "Go!" (Exodus 32), and they stayed there forty days and asked for an atonement. Have mercy, for he fell down before the Lord and his people (Deuteronomy 9), and at the beginning of the new month of Elul it was said, "He
In the morning to Mount Sinai (Exodus 34), to receive the last tablets – and Shem did it for forty days, as it is said in them, and I stood on the mountain as the first days and the body – what are the first days in the will of the last ones? The Lord hastened to Israel with joy, in the month of Tishrei in the work In the will, it is said that for a time the Israelites were angry – and in their hearts they were at peace, and he said to Moses, “I have forgiven you,” and he gave him the last tablets, and he went down and began to command them about the construction of the tabernacle, and they did it until one in Nisan, and when they had set it up, they did not speak to him again except about the tent: a time (of
consolation) and returned to the camp. Translated And it was well with the king, according to the word of God, and so was the whole matter, and he saw – down and worship and they were amazed and they bowed –All the people and the choir, and they stood up –

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The camp, he said, "I am in anger, and you are in anger, if so, let him return and ask him: And the Lord said to Moses: Who shall offer them?" (Tanhuma)

Verse 12

:Behold, you said to me. Behold – Give your eyes and your heart to your words, you
said to me, etc. and you did not inform me, etc. And when you said to me, Behold, I will send your messenger, :This is not the information, that I do not desire it.
And you said, I know you by name. I have known you from the beginning of the sons of men by the name of thought, which you said to me, Behold, I come to you in a cloud, and in a body, and in you they shall believe forever (Exodus 19).

Verse 13

And now, etc. If I have found favor in your sight, please tell me your way. What reward will you give me, that I may find favor in your sight?
And I will know thee, that I may find grace in thy sight. And I will know the measure of thy redemption in this thing—what is the token of grace that thou hast found for me, that I may be a noble grace? How precious is the token of grace:—in thine
eyes; and see that this nation is thy people. Do not say, "I will make you a great nation, and you will go away." See, though you pay, if you are in trouble, I will not put you in charge of those who come out of my saviors to establish them. They are your people from before. You will tell me what my wages are for this people. And many of them preached in the tabernacle of blessings (page 7), and I sat down: the readings on their ways and on their order came to me.

Verse 14

Go, as I have said, I will not send an angel before you; I myself will go into battle –And he said, My face shall go. As it is translated: (2 Samuel 17:11)

Verse 15

And he said unto him, This is my will: for by the hands of thine angel shalt thou not take him up from this place.

Verse 16

And what does he know then? He knows the outpouring of grace, is it not in your walking with us? And yet I ask of you, that your tabernacle shall no longer dwell upon the nations of the world.
And the Lord will make it fall, and we will fall, I and your people. And we will be distinguished in this matter from all the people (Berachot 7), as it is: between the house of Israel and the house of Goshen (Exodus 9).

Verse 17

This also. That My law shall not reign any more over the nations of the world, and there shall not be the words of Balaam upon the hands of the minister of the Shekinah, but "their eyes shall fall and be opened" like a gourd, and against Me a word shall be stolen (Job 4:1) – heard by Salih

Verse 18

And he said, "Show me, I pray thee, thy glory." Moses saw that it was time for the Lord to come and his words were accepted, and he added to the question: "When I saw him, I saw his glory."

Verse 19

And he said, I will pass, etc. The hour has come when you will see in my glory what I have permitted you to see, according to which
ʸ I desire and your servants to teach you the order of prayer; When you needed to ask for mercy for Israel, you remembered the righteousness of the fathers, as you thought that if the righteousness of the fathers is complete, there is no hope left. I will pass over all the measure: I was good before you on the mountain, and you
were given in the cave, and I called on the name of the Lord before you. To teach you a Seder to ask for mercy, even if you forget the remembrance of your ancestors, and this Seder is read thirteen times – I teach Israel to do so, and by me – that you see me wrapped that they may remember before me "mercy and compassion" will be answered – for my mercy is not
exhausted: and I will forgive what I forgive. Those times that I wanted to forgive

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And I will have mercy. When I will have mercy; until now He has not assured them, but sometimes I will afflict them and sometimes I will not afflict them, but: at the time of the act He said, "Behold, I am the one who makes a covenant" (Exodus 34) – He assured them that they will not return empty.

Verse 20

And he said, "You cannot do this, etc." Even if I pass all my goodness before you, I will not allow you to see my face.

Verse 21

Here is a place with me. On the mountain where I speak with you, there is a place prepared for you, where I will take you, where you will not be disturbed, and there you will see what you will see. This is its simplicity; and its teaching, about the place where the tabernacle is spoken of, And the place says, "I am in the place," and "I am not in the place," which the Kaaba is from the place of the world, and "It is not in the world": from its place (Tanhuma)

Verse 22

:In the past, I was heavy. When I passed before you

In the cleft of the rock. As the eyes of men are, so are they (Numbers 16), they shall call it Orbei Nahal (Proverbs, and I drank of their water (2 Kings 19:24; Isaiah 37:25), cut off one of them, 30), I have read: The cleft of the rock: Kiryat HaZor

And I bowed down. From where the ropes were given to the ropers, and their translation is "and they were tied in their hands," which means: To the path of the glory of the mountain, which is not necessary for you to cover it with a rope of a certain size.

Verse 23

When I remove the conduct of my soul from before your face, –And I removed my hand. And I will still speak the words of my beloved. to go from there
and to the moon, and you saw my back. He saw it as a bond of tiflis (Berachot 7)

Chapter 34

Verse 1

A statue for you. He saw him carving a serpent from the midst of his tent and said, "This statue shall be yours." From there it was written: Moses the Great
(Tanhuma) has made a statue for you. You broke the first one, you made a statue for yourself, a parable for the king who went to the land of the sea and laid his bride with the women, from within the corruption of the women will come out upon her a bad name, a standing one will stand and tear up her chest, he said if the king says to kill her, he said to him Still I am not your wife; the king examined it and found that the damage was not only from the filth, she ran to him, saying, "If you sit down, write to her another letter, and then I will write to her that the first one was torn." The king said, "You tore it, you bought it for her." The king is the Kaaba, the servants are many, and the one who sits is Moses, his bride, in the writing of my hand; thus: The Kaaba is Israel, so it was said, "A statue is made for you" (ibid.).

Verse 2

:That's right. On time.

Verse 3

And no one will go up with you. The beginnings were equal, and the voices and the congregations, and the evil eye ruled over them: you have no beauty from the coldness (ibid.)

Verse 4

Verse 5

Machine Translated by Google

And he called Bishma Da. :'And he called on the name of the Lord. Interpretation

Verse 6

:Thursday. It is a time of mercy, one before he sins, and another after he sins and returns (Rosh Hashanah 17) to me, why have you
I time for sakery, an (Psalm 22) he says This is, and it is not: and he says to the time of judgment, why have you forsaken me, so
found in Michalah: I am long-suffering. I am long-suffering and not hastening to
Pharaoh, what will he do? Return: He is very merciful. He shows mercy to those who have no
rights. All this is true: He is a good reward for those who do His will.

Verse 7

:A branch of kindness. Before whom man is hardened
:For thousands. For thousands of generations:
Iniquity and transgression. Sins — if they are fornications, crimes — if they are rebellions that a person tries to cover up and cleans up
will not clean up. According to the wisdom of his hearing that he does not give up sin completely, he will not be cut off from his portion: a little,
and his multitudes demanded that he be cleansed, he is for the captives and will not be cleansed for those who are not captives (Yoma 5:6)
The iniquity of the fathers visiteth upon the children. When they hold the work of their fathers in their hands, which is grave, it is
explained in another place:
to the haters (Exodus 20) and to the fourth generation. A fourth generation; a good measure is found more than a five-hundredth
of a thousand, for in a good measure it is said, He preserveth mercy for thousands (Tosefta Sota 4)

Verse 8

: And Moses made haste. When Moses saw the tabernacle passing by, and heard the voice of the cry, he went and worshipped.

Verse 9

Let the Lord walk among us. As you have said, since you bear iniquity; and if it is a stiff-necked people, and you say to them, "Let
me go my way," you will forgive their sin and end it; for in the place And they will judge you.
:if
And your people – who will not serve you as a unique inheritance, this is what you have asked and I will cast it down: And our inheritance. And you will give it to us.
your presence over the nations

Verse 10

:I made a covenant. On this
I will do a wonderful thing. I will make their tongue and their people different from all the nations, and my tabernacle will not be
among them.

Verse 11

The Amorites and the others. The nations of Israel are here, for the Gergesenes stood and turned their faces away from them.

Verse 12

Verse 13

:Blessed. He is Ilan, whom they work with.

Verse 14

He holds onto his victory and – His name is Envy. He envies Pharaoh and does not give up, and this is all the language of envy.
defeats his enemies.

Verse 15

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And you ate his sacrifice. As you believed that there was no punishment for eating it, and I will come against you as a reward for your service, :that from your midst you came and took from his sons for your sons (Avodah Zara 8)

Verse 16

Verse 17

Verse 18

:The spring month. The first month, when the harvest begins its ripening.

Verse 19

:Every one that hath mercy on me. In man:
And every one that hath thy womb, etc. And every one that hath thy womb, which thou shalt remember in the womb of an ox or a sheep – that which shall loose the womb of a man, loose it. The tongue is an opening, and so looseth water is the head of a woman (Proverbs 17); 15:15 That thou shalt remember with the tongue: She is a female, is given over to the woman who gives birth

Verse 20

:And he shall redeem a donkey. And he shall not leave any unclean beast:
he shall redeem a lamb. He shall give it to the priest, and it shall be clean in the hand of the priest, and he shall redeem a donkey that is permitted to be used for the service of the Baals.
:And behead him. Behead him with a whip; he has wasted the priest's wealth, and through you his wealth will be wasted.
All the firstborn of your sons you shall redeem. Five stones of redemption are fixed, as it is said: "And you shall redeem it from the month of the month, and you shall redeem it:
(Numbers 18) and they shall not see the face of the rabbi." According to the simplicity of the one who calls a thing before his own eyes, it is, and it is not changed without another warning, and when he ascends to the foot of the firstborn - - which is not in the commandment of the firstborn, you shall see the face of the rabbi, you shall bring the burnt offering. face. And according to Midrash Barita Mitzvah To see them not, they shall not see my face empty – it is a call to be more, and it is directed to a fair division, to learn about the generosity of the Hebrew servant, which is five stones, Exodus 17 (of every kind and kind, as a redemption for the firstborn; in the tabernacle of holiness)

Verse 21

In plowing and harvesting. Why do we remember plowing and harvesting? Six of his disciples said concerning the plowing of the seventh week, which is gathered in for the seventh week, and the harvest of the seventh week, which is brought out for the end of the seventh week, to teach you that you are to be added to the holy place, and thus it is from his hearing: Six days you shall work, and on the seventh day you shall rest, and you shall work the six days that I have given you, six years in which you have plowed. And the harvest is forbidden, and there is no need to say, "Plow and reap the harvest of the seven hundred." This is not a matter of saying, "The mountain of the grave is not sown, and the field is not sown" (Leviticus 25), and they say, "I am not." On the Sabbath, there was a plowman and a reaper who was mentioned and said to you, "Who plows and reaps and reaps?" The harvest came out: the omar, which is a commandment and postpones the Sabbath (Rosh Hashana 9)

Verse 22

:Firstfruits of the wheat harvest. You bring in the firstfruits of the bread from the firstfruits of
the wheat. It is the first offering that comes from the new moon of grain to the sanctuary, because it is the first offering of the sheaf: at Passover, from the sheep it is (menchot pd) and the feast of
ingathering. At the time that you gather your harvest from the field to your home; you shall gather it to your home, as it is and you shall gather it into the midst of your house (Deuteronomy 22) at the
beginning of the coming year: –period The year. Which is in the return of the year: period.
Language of the cycle and the circle

Verse 23

And they were doubled – and there were three times as many of them as you remember. All the memories that are in you; the many commandments in the Torah are said to be a blessing upon the evil that is in them and a blessing upon the evil that is in them for the sake of the Lord and for the sake of the Lord. :Urbae -

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Verse 24

Orish. As the Atharih interpret it, so the head began (Deuteronomy 2), and so he inherited the Amorites (Numbers: 21) in the language of the exiles

And I have enlarged your border. And you will be far from the chosen house, and you will not be able to see me standing before you, for I have set three feet for you.

Verse 25

You shall not slaughter, etc. You shall not slaughter the Passover lamb while it is still leavened; a warning against slaughtering or throwing it away or to one: from among the members of a group (Pesach 63)

And he shall not lie down. As the translation says; There shall be no lying down at the head of the altar, and there shall be no lying down except at the pillar of the morning:

(Zebachim 57): The sacrifice of the Passover. His words, And from there you shall measure out for all the incense of fat and organs

Verse 26

First, the firstfruits of your land. The seven kinds of meat mentioned in the commandments of the Lord are: "A land of wheat, barley, and oats: and a goat" (Deuteronomy 8) - and a goat is a goat of dates.

You shall not boil a goat. A warning against meat in milk, and three times is written in the Torah, one for eating and one for enjoyment and one for prohibition in the goat (Chulin 15). Every

child is a lamb, and even a calf and a lamb; From what was it necessary to interpret the number of "goats": since all you goats are sucklings in the womb (Ibid. 13)

In its mother's milk. A bird's food that does not contain milk, which is not forbidden in the Torah except by the words of the scribes (ibid.)

Verse 27

These things. And you were not the one who wrote the Torah in his mouth (Gittin 6)

Verse 28

Verse 29

And it came to pass, when Moses brought forth the tables of the testimony on the day of atonement,

Because it is a ray. The tongue of the rays, whose light shines and shines like a ray; and what is the merit of Moses for the rays of glory? His disciples said from the cave, that the Holy One, blessed be He, gave His hand over His face, that it was said, And I will be with you: My hands (Tanhuma)

Verse 30

And they will be afraid of serving him. Come and see how great the power of the Lord is, that until they have not stretched out their hands in the Lord, Israel will not be able to bear the burden of the Lord (Exodus 24) – what does it say? And the glory of the Lord will appear like a consuming fire on the top of the mountain in the sight of my children, and they will not fear or tremble, and when they made the calf, even the horns of Moses' horn were awestruck: and they will tremble (Books)

Verse 31

:The bearers of the testimony. As the bearers of the testimony are

And Moses spake unto them. His mission is of a place, and his language is of a whole matter.

Verse 32

And then they approached. After teaching the elders, he returned and taught the parashah or the journey to Israel; did Rabban give the order of the Mishnah as a seder? Moses was a man of valor, Aaron was gathered together, Moses was separated, Aaron was separated again, and he sat down to Moses' left. His sons were gathered together, Moses was separated from them, and they were separated. Here, Elazar was at the right hand of Moses and Ithamar was separated from Aaron's left. The elders were gathered together, Moses was separated from them, and they were separated.

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The whole people were one, the elders sat down next to each other, all the people were gathered together, and Moses dispersed them; it was found in In the hands of the elders two, in the hands of the sons of Aaron three, in the hands of Aaron four, and so on. Thus it is written in the book of Erubin (page 54).

Verse 33

And he put a veil over his face. When translated as "house of my mouth," in the Aramaic language, in the Talmud (Ketubot 62) it was a veil, even here a veil –Swee lyfe, and even in writings (page 60), it is like a mask for the nose, a tongue for the tongue in the cloth given as a covering over the face and a covering over the eyes; and for the glory of the horns of the hood - which were not covered, and were taken off at the time when he was speaking to Israel, the veil was given as They fed him all of them – and at the hour that the place spoke to him until his departure, and at his departure he went out without a trace.

Verse 34

And he spake unto the children of Israel. And they saw the horns of the LORD before him; and when he departed from them, ...

Verse 35

And Moses put the veil back over his face until they came to speak with him. And when he returned to speak with him, they took the veil from his face.

Chapter 35

Verse 1

And Moses gathered. On the morrow of the Day of Atonement, when he came down from the mountain, and it was with a tongue that he did not gather: men in their hands, but they gathered at his word, and he interpreted it and made it plain.

Verse 2

Six days. They gave them a warning of the Sabbath, according to the command of the king of the tabernacle, saying that he would not postpone the Sabbath.

Verse 3

You shall not kindle a fire. Some say that the fire is not to be consumed, and some say that it is to be divided. (Shabbat 8)

Verse 4

This is the thing which the Lord hath commanded. I say unto you:

Verse 5

The donation of the Mishkan and its property: in place of their will

He is generous in heart. Because his heart was generous, he is called generous in heart. I have spread my net.

Verse 6

Verse 7

Verse 8

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Verse 9

Verse 10

Verse 11

The tabernacle: The wedding feasts seen within it are called tabernacles.
:His tent. It is a tent of wild beasts, made for a mockery.
And its covering: A covering of rams' skins and badgers' skins.

Verse 12

And the curtain. The curtain of the outer wall; all the things of the shield, between the top and the bottom, are called a curtain:
and a covering, and so you covered yourself with it (Job 1), behold, I will cover your way (Hosea 2)

Verse 13

The bread of the Presence. I spread it out, because they were facing this way and that, which is made like a basket: a basket

Verse 14

:And a kidney. Take them and burn them.
:Nartiya. Luci"ish Balaz, in the zikim that the fat and the wicks are given in it and the oil of the
light. Even he is the wise of the heart, which is different from the word of the fat, as it is explained: In the rest (page
46), gargle with the head of the oil, and it is a cat and a zikim

Verse 15

:The curtain of the entrance. A curtain that faces east, where there were no boards and no curtains.

Verse 16

Verse 17

:Their stands and their owners. The mountain of the court is called here, for the tongue of the male and the tongue of the female, and
so are the many things and the screen of the gate of the court. A curtain spread out on the east side ten cubits, half the width of
the court – and they closed it on the right side fifteen cubits, and so on the south, as it was said, and –which was five feet wide
fifteen cubits: the pillars for the shoulder

Verse 18

:Peg. To drive and tie the ends of the tents in the ground with them, so that they will not be moved
by the wind. :Ropes to tie

Verse 19

:The garments of the ministry. For the coverings of the ark and the tabernacle, the menorah and the altars, at the time of the journey.

Verse 20

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Verse 21

Verse 22

(About women. With women and trusting them)
:Haha. It is a golden ornament, worn on the wrist, and it is a bracelet and a turban. Like
gold, it is worn as a symbol of a woman's place, and many of its meanings are translated as a turban, as in: a place of promiscuity (Shabbat 34)

Verse 23

And every man that was found with him, brought them all: blue, or purple, or scarlet, or fine linen, or rams' skins, or badgers' skins.

Verse 24

Verse 25

Verse 26

:They spun the goats. It was a very fine art, for they spun them from the backs of the goats (Shabbat 4)

Verse 27

And they brought them. Rabbi Nathan said: Why did the Nashim see that it was necessary to make a voluntary offering at the dedication of the altar at the beginning, and at
The world the dedication of the tabernacle they did not make a voluntary offering at the beginning? Is that not what the Nashim said, that they should make a voluntary offering,
And the kingdom was that which is lacking, we complete it, since they have completed the whole assembly – what more
can we ask of them to do? They brought the stones of the shale and the body, so they offered, said Ness. Day – if it
is written (books that you have stopped from the beginning, a sign of their emptiness is missing, and man It began with the dedication of the altar, and according to me:
in the wilderness (Numbers 45)

Verse 28

Verse 29

Verse 30

:Hur. The son of Mary was

Verse 31

Verse 32

Verse 33

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Verse 34

Of the sons of the tribe of Dan, the youngest of the tribes, and no one was known to be poor (Job to the king of the tabernacle, and he was one of the great men of the tribes, to establish what is written in the book of Job: 34).

Chapter 36

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

:From the slave. The laborers' labor is left over.

Verse 6

:And he was imprisoned. To speak a language of prohibition.

Verse 7

And the work was the same for all the work. And the charge of the offering was the same for those who made the tabernacle, for all: the charge of the tabernacle, to do it, and to do it.

And he hardened his heart (Exodus 8), and he struck Moab (2 Kings 3) :And it is allowed. As much as

Chapter 37

Verse 1

And Bezalel did. According to him who gave his soul to the work, he left behind a legacy of wise men, and was called after his name (Exodus: Rabbah).

Verse 2

Verse 3

Verse 4

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Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Machine Translated by Google

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Chapter 38

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Machine Translated by Google

Verse 6

Verse 7

And they were four fingers thick. Nebob (Jeremiah 52:12): Nebob is a grove. Nebob is a grove. The boards of shittim wood were for every spirit, and the grove was grove in the middle.

Verse 8

At the sight of the army. The daughters of Israel were in the wilderness, and they were seen in the wilderness, and they did not refrain from offering the sacrifice of the tabernacle. And Moses was displeased with them, because they were made to do evil, and the Lord said, "This is what the Lord has accepted, for these are the ones who are dear to me more than all others, because the women have made many armies on their hands." In Egypt; when they were on their journeys, they would come to the fields to work, and they would go and bring them food and drink, and they would eat them and take the food, and each one would see for herself. And you deceived him with words, saying, "I am pleased with you, and from you, you bring your wives to the hands of lust and desire them, and you conceive and give birth there, as it is said, "Under the luxuriant tree I will arouse you" (Song of Songs 8), and this is what is said in the visions of the ravens. And the censer was made of them, which is for the sake of peace between a man and his wife - To drink ʸ from the waters within, which he bought in the wilderness and hid; and you shall know that there is a vision of the truth, which the Lord said, and the copper of the basin was seven times as thick as the earth and the sea, and he made it and finished it, and the laver and the basin were not mentioned there, since the copper of the basin was not of the copper of the basin, as Rabbi taught. Tanhuma, and therefore you will translate them as Unkelus in the vision of Nesha, and it will be translated as Maraot, from the visions of Balaz. And therefore we read: And the chariots (Isaiah 3) – translated from the vision: Whose army. They were given to the house of Habi.

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Machine Translated by Google

Verse 17

Verse 18

:To the courtyard's gates. The size of the courtyard's gates

Verse 19

Verse 20

Verse 21

The tabernacle was dedicated, for silver, gold, and bronze, and all its These are my orders. In this passage all my burdens are laid down.
utensils for all its service, the
tabernacle of the tabernacle. Two times, a reference to the sanctuary that was to be inhabited in two places, for the sins of Israel :)Tanhuma(

The Tabernacle of the Congregation. A testimony to Israel that the Lord has abandoned them for the work of the calf, which the Lord has prepared for
them: among them

And all his work was the work assigned to the Levites in the wilderness – to carry and to take The Levites' service. The tabernacle regulations
down and to set up, each one according to his assigned load, as it is written in the book of Nesha:
by the hand of Ithamar. It was their duty to assign to all the fathers' houses the work that was assigned to them.

Verse 22

And Bezalel the son of Uri, and the rest, did all that the Lord commanded Moses. What Moses commanded is not written here, but
all that the Lord commanded Moses, even the things that he did not say were many, and his understanding was consistent with what was
said to Moses at Sinai, for Moses commanded Bezalel to make the first tabernacle, and afterward the tabernacle, saying, Bezalel, from
the beginning of the world, to make the first house, and afterward the ten tabernacles. Within it. He said, "Thus I have heard, and done
from the mouth of the Lord, the Blessed One." Moses said, "Be still, for thus the Lord, the Blessed One, commanded me, and so
:The tabernacle began to be built, and then so did the tools.

Verse 23

Verse 24

A quart. Sixty manna, and the manna of the sanctuary was a quart, the mountain of the kochar was twenty thousand manna, and the manna was twenty
five stones, the mountain of the kochar of the sanctuary was three thousand shekels, according to your manna in the protrot of all the shekels that
are stamped: in their number three thousand, which do not reach the kochar

Verse 25

Verse 26

:Baka. Is it not that the weight of half a shekel is six
hundred thousand, etc. Thus was Israel, and thus was the number of them after the tabernacle was set up in the book and he
spoke, and even now in the offering of the tabernacle it was thus, and the number of half a shekel of six hundred thousand is a hundred
shekels, each one of three thousand shekels, as a shekel? Six hundred and fifty thousand shekels, three hundred and fifty thousand
shekels, three hundred and fifty thousand shekels, three hundred and fifty thousand shekels, and seven hundred and fifty thousand
shekels.

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Verse 27

:Letzket. When you translate it to
Atachah, the Lord of the Holy Place. Of the boards of the tabernacle, which are forty-eight boards, and there are twenty-two Lords, and the Lord of the veil: four, a hundred, and all the Lords' bronze, inscribed on them

Verse 28

And their capitals were of brass, all of them with writing, and their capitals and fillets were of silver.

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

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Verse 42

Verse 43

Chapter 39

Verse 1

And from the blue and the purple, etc. Six is not said here, and hence I say that the garments of the Lord are not in the priestly garments, for in the priestly garments there was six, but they are in the garments with which the holy vessels are covered at the hour of the third day: the journeys, which did not have six.

Verse 2

Verse 3

And they climbed. As the earth's ceiling (Psalms 116), when it was thinned, it was made of gold, and the altar was made of fine gold. Here he teaches you that they were made of gold with the thread, made of fine gold, and cut from it wicks to the length of the wick - to make those wicks, you mixed with them all kinds of And of the ephod, which was of pure gold, one thread of gold with six threads, and the gold was a thread of fine gold, and so with every thread and every thread, that all the threads were a double thread.
:All one and only

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

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Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

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Verse 26

Verse 27

Verse 28

:And the glory of the hat. The crown of the hats – the crown of the hats

Verse 29

Verse 30

Verse 31

Put on the bonnet from above. And by the wicks it was placed on the mitre as a sheaf; and if it were not said that the mitre was on the mitre, which was the mountain of the holy sacrifices, the hair of it was seen between the mitre and the mitre, where the mitre was placed, and the mitre was given on the table, the mountain of the mitre for the top and the mitre for the bottom, and what is it on Is the hat from above? And I still have difficulty with it – here he says and they put a wick on it, saying, "This is the wick," and he says, "I am the wick." And in the matter of the will, does it say, "And you put it on a piece of string?" Is it a thread, to tie it in a bonnet - so that it does not hang from ear to ear, and with what will it be tied - in a veil? And there were fixed to it strings of cords for the two ends of its head and its waist, which were tied together and held in place by the turban when it was on its head. And there were two strings at each end, one above and one below, on either side of its waist, and so at its waist, so that it was easy to tie, and there was no way to tie it at the bottom. Two threads, therefore it is said on the wick of the wick, and on its top a wick of the wick, and the two heads are all tied together behind it. And do not be surprised that it is not said on the wicks of the wick of the wick of the wick of the wick of Against his neck, and sitting on the turban; the wick of the wick of the wick, and on the wick of the wick of the wick of the wick, which the fathers of the wick It was that the two ends of the breastplate were of two kinds of breastplate, and the two shoulder pieces of the ephod were of two kinds of ephod, which were opposite, and by the way of the four rows of cords they were, and from every place they were lower than the two ends:

Verse 32

: 'And the children of Israel did. The kingdom according to all that the Lord commanded, and

Verse 33

And they brought the tabernacle, etc., which they were not able to erect; And according to Moses, who did not do any work in the tabernacle, the Lord set it up, which no man could set up because of the heat of the boards, which no man has the strength to erect, and Moses set it up; Moses said before the Lord, "Can you set it up by man?" He said, "You have dealt with it with your hand, and it will be seen that it was set up." And he stood up and rose from his place, and this is what the Lord said: "He rose up and rose from his place." Midrash Ra: The Tabernacle (Exodus 40) –

Verse 34

Verse 35

Verse 36

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Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

Verse 42

Verse 43

And Moses blessed them. He said to them, "It is my will that the Shekinah may dwell in the work of your hands, and the pleasure of the Lord be upon him and his body." This is one of the eleven psalms in the prayer to Moses (Sephara)

Chapter 40

Verse 1

Verse 2

Verse 3

:A tract on the hill. The tongue of the garden, which was half-mooned.

Verse 4

:And you have estimated its value. You are the price of the bread of the face.

Verse 5

Verse 6

Machine Translated by Google

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

And he spread out the tent. And these are the tents of the goats.

Verse 20

The tablets: You have testified.

Verse 21

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Verse 22

:On the side of the tabernacle, a secret place. In the middle of the north side of the house.
:Thigh. When translated, side, like this thigh which is on the side of a man

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

And burn incense upon it. Black and Arabian, as it is said in the morning, in the morning, when he kindled the lamps, and finished (Exodus 30).

Verse 28

Verse 29

And he went up to him, etc. And on the eighth day of the month, which was the day that the tabernacle was set up, Moses offered sacrifices of peace offerings, besides those which were ordained for him on the day that it was said, "Come near to the altar, and finish." (Leviticus 9:11)
:The burnt offering. The burnt offering of
the Tamid and the offering. The offering of the Tamid, as it is said, and the tenth part of a basket of unleavened bread mingled with oil and gomer (Exodus 29:11)

Verse 30

Verse 31

And Moses and Aaron washed it from him. On the day of his anointing, they consecrated it, and sanctified it. From it, on the day Moses sanctified it with them.

Verse 32

When they approach : –and in their proximity. As it is and in

Verse 33

Verse 34

Machine Translated by Google

Verse 35

And Moses could not come into the tent of meeting. And one scripture says, And Moses came into the tent of meeting (in the wilderness, and he was among them – because the cloud abode upon it, saying, From now on, all the time 7)? Then the third scripture says, When the cloud was upon it, he could not come in, the cloud was taken up, and he spoke with him (Sephara)

Verse 36

Verse 37

Verse 38

In the sight of all the house of Israel in all their journeys. In every journey that they traveled, the cloud would stay in one place and go to its place (Genesis 13), where they would camp; the place of camping is also called Massah, and therefore all of them were called Masah (in Numbers 33), according to which from the place of camping they returned and traveled, thus: also Masahot